

## THE CHARITIES REVIEW.

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### ORGANIZED CHARITY.

Organization in charity work has thus far been effected only among those agencies that deal with the poor in their homes, through the establishment of bodies known usually as charity organization societies or associated charities.

Such societies have met with a large measure of success, but their work has its limitations. They do not deal with the thousands who are inmates of our eleemosynary and penal institutions. Therefore let us for the time put aside our idea of organized charity, as represented in such associations, in order that consideration may be given to a much more comprehensive view of the subject.

In every community, however small, may be found a number of individuals who, through mental or physical defects, or through accident, become the objects of the solicitude of their more fortunate fellows. To such individuals, help of one kind or another is extended.

In the larger proportion of cases there are two distinct general principles, either or both underlying or forming the motive for this help:

First, the sentiment of charity, and,

Second, the necessity of protecting society.

Each of these motives has its merits. Each has its dangers. And each, unless properly guided, almost surely results in evil as well as good.

The help extended may be thus classified, according to its sources:

First, that from individuals.

Second, that given by private organizations, and,

Third, that afforded by official sources.

The motive of charity is the sole basis of personal help. Charity and social protection combined form the basis of help

extended by private associations. Social protection alone underlies help extended by the state.

The instinct of brotherhood has always led the more fortunate of the race to extend a helping hand to his brother in distress. Lest, through the growing complexity of society, this instinct should be smothered, the sacred books have made charity a religious duty, and religious teachers of every creed have advised, implored, commanded its performance. While the growth of communities was slow and their number limited, the individual knew all his unfortunate brethren, was acquainted with their needs, and stirred by their sufferings. Then private benevolence, springing solely from the true charitable motive, was not only sufficient to meet those needs, but involved little or no danger to the recipient.

But, when society became more complex, when cities multiplied in number and in population, when the gradual estrangement of the poor from the well-to-do left one class in practical ignorance of the other, private benevolence, in many cases, was perforce extended to those of whose circumstances the giver had no intimate knowledge, and frequently suffering was never reached because unknown.

Hence the necessity for organized bodies arose, at first controlled completely by the church, and then independent of the church. As we have said, both motives underlie the work of charitable organizations. Some came into being because individuals, moved by the charitable impulse, lacked the time or the physical ability to obey that impulse, yet felt they must provide an outlet for its gratification. Others owed their existence to such persons as had become acquainted with the needs of the poor and had observed the evil results of improperly bestowed relief or lack of any relief, and desired to avert from society the deplorable results that from day to day became more marked.

It was apparent, however, before civilization had progressed much further, that indifference, ignorance, and lack of the charitable motive on the part of perhaps the majority of the community left these associations of individuals powerless to meet all the destitution, on the one hand, and on the other to satisfy the discontent which poverty is bound to produce. Therefore, the state stepped in to extend help, first to shield

itself by mitigating the evils that must result from human misery, and, second, to protect itself from the possible revolutionary effects of wide-spread social discontent.

Therefore, the three forms of charity—individual assistance, associated benevolence, and state aid—exist to-day. However much may be said as to the disadvantages of help extended from any other motive than true charity, all three forms seem to be required under present circumstances.

Yet, despite extensive private benevolence and help of a hundred different kinds provided by organized bodies of individuals, and although the state, with its power of taxation, levies alike upon the willing and the unwilling, the charitable, the neglectful, and the uncharitable, for the expenditures of its poor fund, in every corner of the globe human poverty, confirmed pauperism, crime, and all the other evils familiar to the student of the social conditions of the day seem to be increasing.

A community might be justified in viewing with equanimity the mere dependency of a portion of its population, if such dependency did not lead to worse conditions. The man who falls from independence to dependency invariably loses the desire for higher things, otherwise his ambition. The desires of the impoverished diminish, as his vitality is weakened by advancing years. This means, first, neglect of education; second, loss of the property sense and of the desire to accumulate property; third, disregard of parental duties; fourth, contentment with poor dwellings, meager and improperly prepared food, and insufficient clothing; fifth, the loss even of the desire for cleanliness. These various steps in the degradation of the human being are accompanied by a progressive loss of pride, which fosters dishonesty and immorality.

Neglected education results in a useless if not a dangerous citizen, with uncontrollable passions, and the inability to make proper use of the franchise. Loss of the property sense develops the thief. Loss of the desire to accumulate property renders one indifferent to the welfare of society. Contentment with poor dwellings, poor food, and poor clothing becomes evident in shattered constitutions. Loss of habits of cleanliness breeds disease. And loss of morality leads to

crimes against the person, to the social evil with its accompanying illegitimacy, and to the drink habit with its attendant sapping of vitality.

Still, one may say that, if this degradation be confined to the adults, the community need not have great fear of consequences. But, unfortunately, it is not confined to the adults, because every condition of the degraded adult must, in some way, be reflected in his children. It has been found that in some tenement quarters the percentage of mortality from distinct diseases is no greater than in the refined portions of a city. This may be admitted. But any person acquainted with the poor will recognize at once, aside from the prevalence of disease, an undervitalization in the young which is bound so to handicap the coming generation that the misery and vice of the community must constantly augment. The stunted forms, the scrofulous skins, the rickety limbs, the feeble minds of the young among the poor cry aloud that society, in its endeavor to extend aid to the unfortunate, has been blind where it should have seen; has not reached into all the haunts of suffering; has crippled where it should have made whole; has neglected where divine precept, social alertness, and human sympathy all demand that the hand of brotherhood should be extended.

Now, there are two general propositions put forward for the cure or, at least, the mitigation of the evil. One class asserts that cure lies in the proper education of the young. In this class the set that has been most aggressive and has, perhaps, accomplished most, is that which supports the kindergarten, on which is afterwards engrafted manual training and technical education. The other class consists of the active charity workers, who see the existence of misery, who trace it to its causes, who know its results, and who found societies and institutions of every nature to deal with the evils of poverty and pauperism. Both classes are right and both are wrong, in asserting that they have found the cure. The kindergarten accomplishes much during the time it has a little one under its control, but when, at the end of three years, the little one is released from its influence and must encounter all the evil environments of its home without external aid to its power of resistance, how long can such influence last? The kinder-



garten can not cure scrofula, can not cure marasmus, can not straighten rickety limbs, can not make a feeble mind strong. On the other hand, the charitable association which cares for the sick, or reforms the tenement, or feeds the hungry, or clothes the naked, or provides ice in the summer, or fuel in winter, or cares for the aged, can make no visible impression upon the problem, if new generations constantly fill the gaps caused by the removals from the ranks of the submerged. The conclusion, therefore, is that the two must work hand in hand; that they must supplement each other.

If in our community to-day we had no poor, no distressed, no pauperized, and no vicious people, and every child had the advantage of all that the great progress in educational methods places within our grasp, one might predict fearlessly that the next generation also would know no poor or vicious. If, on the other hand, the charitable society is conscious that, while it is effecting the reformation of the parent through human help, the child is being so trained as to throw off the taint of its heritage and environment, then, too, one might predict the ultimate disappearance of the existing evils.

If we enumerate in a general way the distinct classes who require from the more fortunate help of one kind or another, we shall find at least these clearly demarked:

Habitual criminals; criminals susceptible of reformation; habitual paupers; paupers susceptible of reformation; the aged without property; the physically defective; the insane; the epileptic; the idiotic; chronic invalids; the poor from incompetence; the poor from accident; the poor from improvidence; the poor from injustice; the curable sick; convalescents; criminal children; vicious children; deformed and defective children susceptible of material improvement; orphans.

This may seem a long list, but one hardly feels assured that it covers all the different classes who require special treatment. Ask yourselves if in your community the special treatment required by these many classes is provided. Ask yourselves if there be within your knowledge any community on the face of the globe where such especial treatment is sufficiently provided. All communities do care for the more prominent of these classes; that is, those whose characteristics are so

marked that they can not be passed by unnoticed. A few states have extended their charitable system so as to make provision for some of the less prominent types, as, for instance, the custodial asylums for adult idiots and the colonies for epileptics. But in no state is there sufficient provision for all; and I say without fear of contradiction that, until this provision is made and intelligently guided, all the kindergartens and manual training schools and public schools multiplied a hundred fold will not make the next generation materially better than this. Nor will an endless array of institutions conducted on the present disjointed system make any substantial impression.

Here then is our problem. How shall we solve it? When in our daily business life we meet a difficulty that can not be overcome by individual effort, we organize. If in our daily life we find that the efforts of individuals, however earnestly executed, fail to accomplish a result, we organize those efforts until we create a union which overcomes all barriers and impediments. So, if our work among the down-trodden, the unfortunate, and the vicious have not accomplished results, let us organize, but let us not stop with societies that deal with the poor in their own homes, or be an association of superintendents of hospitals for the insane, or of day nurseries, or of children's aid societies, or of medical institutions, or of prison wardens, or of state boards of charities, or of superintendents of the poor; but let our organization reach all the agencies which wish to do the best for humanity from motives of pure charity, or aim to avert the blight which must surely fall on society if measures do not equal evils.

Let us see what primary things we need to attack in order to secure a betterment of our philanthropic work.

First. In individual benevolence we find that much giving is done almost entirely for the self-satisfaction of the giver. With this I have no quarrel. But no person has the right to satisfy himself if in so doing he injure another. This self-satisfying charity leads to overlapping of relief, to the encouragement of fraud and to the creation of dependency.

Second. The same evils which attend individual charity are often found in church charity and in the charity of private associations.

Third. The public relieving officer seldom, if ever, coöperates with the private individual and the private society. Thus he overlaps in some cases, and in all loses the chance of obtaining for the recipient of his dole that which is far more precious in reformatory work—the friendship of an individual.

Fourth. The majority of institutions, whether conducted for charitable, penal, or educational purposes, rarely coöperate with the charity workers, who are acquainted with the home lives of the poor, and are, therefore, best able to determine the causes of social decadence. As a result, the institutions labor under the disadvantage of being unable thoroughly to diagnose the case of an inmate, and, naturally, can not carry their work to the highest perfection.

Therefore these tasks, which can only be accomplished through thorough organization, become the duty of the hour: First. The education of the public in charity work. It must be admitted that there is a close, natural union among the efforts put forth for the assistance, the reformation and the sequestration of the submerged element of society. That these efforts, when, divergent, tend to harm; that when convergent, they produce good; that when actuated by any motives beside the desire to alleviate the distress of humanity and to protect society, they will surely fail; that politics—not only state politics, but church politics as well—interferes always with such efforts.

Every organism has a trace of dependency in its nature, and man is no exception. The natural history of the barnacle is the natural history of every creature which finds that it can obtain support without personal exertion. Therefore the help, individual or institutional, that does not regard consequences is sure to produce, not reformation, but dependency.

But the public is not alive to the inefficiency of present means, nor does it understand the far-reaching results of ill-considered and injudicious methods of dealing with the submerged. Therefore the basis of all future work must be the education of the public in improved methods under the auspices of an authoritative movement.

Second. The prevention of the unnecessary duplication of charitable organizations. Such duplication, as is well known, arises frequently from theological differences, or personal

jealousies, or personal cupidity and vanity, or the failure of a body of individuals to find a common ground upon which to work. This unnecessary duplication leads to overlapping and to an enormous increase of administrative expense, which, exhausting the private purse and the public coffers, tends to prevent the extension of the charitable and penal system of the community so as to cover properly the variety of problems that continually confront the student.

Third. The creation of a body of trained persons to undertake not only the actual treatment, but the deep study as well of the problems that confront us. These persons, consecrated to their work and eager to accomplish good, must become the great force in any charitable system. The day of the superannuated clergyman or the broken-down business man as a fit charity worker is past. No system, however well supported, can ever become successful without proper executives.

Fourth. The exact differentiation of the submerged, so that each may receive that treatment best suited to his condition.

Fifth. The institution of experiment, so inaugurated and conducted that abandonment in case of failure will not cause material loss, in order to determine the proper and most efficacious methods of treatment for the many who are never helped by such means as are now employed, and the many more who are simply further degraded by them.

A proper appreciation of the necessity for the coherency of our institutional work is becoming apparent here and there. The system of penal classification which has now been made possible in New York state, through placing all the state's prisons under the control of a single commission, is a notable example. Under this plan, three grades of criminals have been established, and, when it is fully carried out, a single prison will devote its energies to each. It can be readily appreciated that an institution organized to deal with but one class can do its work much more effectively than if it be obliged to deal with three.

The state boards of control, of which Wisconsin has an important example, also indicate a development in the direction of organization, because such boards, having all the state institutions under their immediate direction, can devote each

to that use for which it is best fitted, without regard to locality or any other of the causes which frequently make the work of an institution too diversified to become highly effective.

On the other hand, for example, the total lack of organization is evident in the growth of the tramp problem. Not only is there no interstate organization, but in the various states there is no organization or coöperation among the counties and the cities, and without organization and coöperation this particular problem can never be solved.

The success of charity organization and kindred societies, limited though it be, is the best argument that can be adduced in favor of organization. At the outset we divested ourselves of the knowledge of organized charity as it exists, because we did not want in our minds the criticism which is constantly being directed against it. It has been harshly criticised, and will be, until it has that measure of popular support which alone can make it thoroughly effective.

Charity organization is reform, and reforms are slow of adoption. Especially is this so when they bring close to the egotistical inhabitants of earth the consciousness that the knowledge of which they have esteemed themselves the proud possessors is not knowledge, but ignorance. With this, charity organization has had to contend. There are few who do not believe that they know all there is to know about helping a suffering brother, and there are few who will brook interference with the satisfaction of their individual impulses.

But charity organization has told the world that there is a deep problem to be found in the proper relief of suffering. That individual impulse and the egotistical assumption of a knowledge of that problem are the roots which have nourished pauperism, crime, and misery. That even the church, the divine representative, did not always know charity, and that, if human efforts and human goods and human lives were not to be wasted, all must come together, must commune with each other, must study, must try to find the right methods, and when found, working together, without selfishness, without egotism, endeavor to put them in use. It is the aim of charity organization, as it is generally known, to deal with the poor in their own homes. The institution is to be resorted to only when the physical, mental, or moral condition of the individual

precludes the possibility of success without its use. It aims, first, to recreate that intimate contact among all shades of society which alone can remove discontent, and which alone can afford such moral sustenance to the unfortunate as to limit the evil effects of unearned support and encourage him again to earn support. It knows no "unworthy" person, but it aims to distinguish those who require material help from those who require moral suasion or discipline. It aims to abolish those charitable associations which are not founded upon true charity, and to bring into coöperation with each other those agencies whose motives and methods may be of service to society. Now, to carry out such aims, what must such a movement have at its command? First, the cordial support and coöperation of every agency in its community. Second, the complete willingness of such of the community as possess the ability, to learn how to deal with the poor and to give them personal service. Third, the sympathy and coöperation of every public official whose duties cross the lines of charitable work. Fourth, such funds, to be disbursed by societies or individuals, as will afford that complete assistance to the community indicated by a study and diagnosis of its ailments.

Until a society has this coöperation, it has not been properly tested, and is therefore not the proper object of criticism.

A homely illustration of the mission of thorough and effective organization in all our philanthropic and penal work may be found in the coal breaker.

When the coal leaves the mouth of the mine it is hauled to the top of the breaker and spread upon a platform. This part of the process represents the uplifting, educational work to whose benefits each individual is entitled, and which must even be forced upon the unwilling.

On the platform the great pieces of perfect coal are separated and sent down a chute, to be used for the purposes requiring the purest fuel. Such coal represents the perfect man, developed by education and started on the way to fill his proper position in life.

The remainder of the coal now passes through huge jaws of resistless power, which crush it in various sizes. These jaws

represent the work of a complete charity clearing-house, which separates, permits the differentiation of the various classes of men who have some defect.

Released from the jaws and so crushed as to permit the removal of impurities and the separation of its different sizes, the coal passes down an incline composed of screens of varying fineness. All along the sides of the incline sit the breaker-boys, who, with alert eye and deft hand, pick out the slaty material and throw it to one side. The slate represents the useless, irreclaimable part of the social fabric, which must be separated from the rest and put permanently aside lest it interfere with the combustion of what is best, and thus prevent our reaping the proper results of our social fires.

Meanwhile, as the coal passes down the screens, first the pea, then the chestnut, then the stove and the egg and the broken drop through, in order, into their proper bins.

Then each size by itself is cleaned of the soot which degrades it, and it is ready for distribution, to be put to the uses for which it is best suited.

So should organized philanthropy result.

The fit should be started on their way in life unhampered by the unfit. The absolutely, hopelessly unfit, slaty individuals should be permanently removed from the remaining mass, and then that mass should be carefully separated into classes, each class carefully screened of its soot by expert treatment and finally put to those uses in society that fall within its capabilities and for which it is best fitted.

The analogy might be carried further. In the furnace of the factory and the stove of the household will be found ashes and clinkers. But if the work of the breaker has been well done, the waste and refuse will be minimized, the combustion well nigh perfect, the profit of our fires the maximum.

It is impossible in the short space to which this paper is limited to enter into the arguments supporting the propositions here put forward, or to enumerate the abuses which a properly organized philanthropic system will correct. But we reach the following conclusion, which, to some, may seem unjustified:

The organization of philanthropic enterprise must come, not merely among the forces of a town, not merely among the

towns of a county, not merely among the counties of a state, but among the states of the union themselves.

Without such organization success will never crown our enormous expenditure of human goods and human effort in behalf of our submerged fellow creatures.

With such organization we shall at some time, however distant it may be, attain that success in our work which shall purge society of impurities, reduce misery to the minimum and give to each human being that chance to which his very birth entitles him—the opportunity to use his peculiar abilities to their uttermost extent.

New York City.

NATHANIEL S. ROSENAU.



## CHARITY ORGANIZATION SOCIETIES AS EMPLOYMENT AGENCIES.

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The Brooklyn Bureau of Charities and the Baltimore Charity Organization Society have recently taken very similar action, in limiting the use of their offices as employment agencies. The lessons they have learned may be of use to some other societies.

Mr. W. E. Nichols, general secretary of the Brooklyn bureau, writes that for years the agents of the bureau have been able to secure places at service on ordinary work of various kinds in the community for a large number of the bureau's beneficiaries. So it has become common for employers of labor in Brooklyn to resort to the bureau of charities when laborers are desired. But, while there is much that is gratifying in the success of the endeavors to afford industrial aid to the poor, some evil effects of the methods employed have appeared. Applications for skilled laborers, and especially for domestic servants, have been received far in excess of the power of the bureau to supply from families which can rightly be said to be in need of assistance; on the other hand, the applications of capable servants for situations, which were supposed to be obtainable through the bureau, occupied a large proportion of the time of the agents of the society.

To permit such a condition to continue and to grow, as it naturally would, if not in some way checked, would interfere seriously with the business of the regular employment bureaus and intelligence offices of the city. Clearly there would be no inducement for either employers or those seeking employment to resort to agencies where a fee is charged, if the service can be secured without expense from a charitable society. Nor would the difficulty be relieved by the charitable society charging a fee; first, because the taking a fee by a charitable society from its beneficiaries would not be approved, and second, because an organization formed for helping those in need of assistance ought not to expend its time and energy

in aiding those who are capable of taking care of themselves. Moreover, it would often be positively harmful to perform a service freely for those who are able to pay for it. Almost always, one securing a situation could afford to pay a moderate fee, if not in advance, at all events in the form of an order upon the prospective employer, to be deducted from future earnings.

From an extensive experience of the working of a free employment bureau, in connection with the Brooklyn Bureau of Charities, the conclusion has been reached that work of this kind should be restricted to finding employment for those who can not obtain it through employment agencies conducted on business principles or through the newspapers. And it may be safely assumed that competent domestic servants can find situations without the help of a charitable society. The demand for such service always exceeds the supply. The rule adopted for deciding whether or not an attempt shall be made to secure a situation for a domestic servant is as follows: If the person in question is not skilled, and recognizes the necessity of taking small wages on this account, such a one is properly a beneficiary of the society, and it is right to try to find an employer willing to take her. If, on the other hand, the applicant considers herself worth the ordinary wages paid for competent servants, she is told that she must secure her situations through some other agency. And she is encouraged to expect no difficulty in so doing. Only in this limited way is an employment bureau a proper part of the work of a charity organization society. The finding of day's work can be properly undertaken by a charitable society, since there are always persons among its legitimate beneficiaries to be recommended for such work.

Mr. Nichols believes, furthermore, that not only does it not belong to a charity organization society to conduct a free employment bureau, through which skilled servants are allowed to secure situations, but it is doubtful whether a free employment bureau for such a class is desirable, by whomsoever conducted. It has a tendency to keep employées, and would-be employées, in a constantly unsettled state of mind. If it costs nothing to secure a situation, there is a temptation to apply for it by those already employed, in the hope of possibly

bettering their condition. If at first they do not succeed, it costs nothing to try again. It is bad for any one to get something for nothing, if it is possible for him to earn it. A free employment bureau may have a pauperizing and demoralizing influence, as truly as a free soup-house. The service which it renders, alike for the employer who desires a servant and for the servant who desires a position, is one that should be paid for, and both parties will be benefited by paying a reasonable compensation for that which they receive.

Miss Mary E. Richmond, general secretary of the charity organization society of Baltimore, writes that "while the Baltimore society has never established a free employment bureau, it has drifted into allowing one of its district offices to be used as one. The conditions in the district happened to favor this. There was a large colored population, and more than half of the district was a residence section of homes of moderate means. The society had always busied itself in finding work for individuals in families under its care, and the district agent in this particular district had been skillful in finding such work. Gradually, the district office became known as a good place to find work and a good place to find workers in domestic service. The increase in applications from employers was welcomed, at first, as increasing our facilities for helping families, but the work of merely recording applications from employers and employes grew, in time, to such dimensions as to interfere seriously with other work. Finally, a special clerk was put in charge of it, and applications were only received at hours other than the regular office hours.

"A committee appointed to investigate the matter has decided that our work is of no particular benefit to the poor of the neighborhood, that an improvident class of domestics has been merely making a convenience of the office, and that this class should be encouraged to use some trustworthy but pay employment bureau instead. Arrangements have been made with such a bureau, by which employers of domestics are referred there, and employes in whom the society has a charitable interest are to receive, in return, special attention from the bureau. Employers are still urged to come to us for unskilled labor, for cleaners, furnacemen, etc. In January and February, 1896, the applications for work only in this one

district numbered 975, and permanent employment was secured for 387. In January and February, 1897, under the new system, only 309 applications were made for work, and permanent employment was secured for 93.

"I think our managers feel that the charity organization society is chiefly useful in finding work for the people who fall between classes, where the good word of a friend or the ingenuity of a visitor is needed. The able-bodied laborer can find work for himself best by being on the spot when workers are needed, and it is possible to cripple his activity by letting him feel that you will seek work for him."

Other leading societies have already taken, in general, the same position. From New York, Mr. Devine, general secretary of the charity organization society, writes:

"Our view of the employment question is that district committees should do everything possible to secure relief by work for families who apply to us in the ordinary way and are known to be in need of treatment. We do not go beyond that. It is sometimes difficult to draw the line, to decide whether or not we shall make a case of one who is in need of work only and not in present actual distress; but the following resolution adopted by the committee on district work covers the ground, so far as it can be decided in a general way:

"*Resolved*, That it is the sense of the committee that cases should not be investigated or considered by the district committees unless the society is advised that distress exists."

Mr. P. W. Ayres, of Chicago, says that "a charity organization society, if it has a corps of friendly visitors, is an employment bureau on a large scale. Our society here asks people to send to us when they have odd jobs of any kind to be done. We are often asked about domestics, to which we reply: 'These are a self-supporting and independent class of people who do not go through our offices. We do not supply them.' When asked why we do not take steps to train domestics, we reply that they belong to a class of people with whom we do not deal. They are usually entirely self-supporting."

Mr. Roland C. Lincoln, chairman of one of the most active district conferences of the Boston associated charities, gives details of methods of dealing with out-of-work cases, details

which are suggestive and stimulating to charity organization society workers :

"1. The associated charities of Boston," he says, "does not act as an employment bureau ; but the agents and visitors of its several conferences and wards do try often to get work for poor people whose cases come before them by references from various societies or people. Miss Zilpha Smith, our general secretary, is of opinion that the associated charities ought not to be an employment bureau, or in any sense to be in competition with established employment bureaus. Thus, the associated charities never takes up a case (individual or family) merely because out of work ; there must be distress and suffering from poverty. The associated charities has knowledge of its cases by reference to it from a variety of sources, from the industrial aid society, from the police, from visitors, from individual strangers, from a doctor it may be, and so on. The associated charities conference, or some visitor of the conference or its agent, will—incidentally and as a means of relieving the distress by the best possible means, to wit : the efforts or employment of the breadwinners (father, mother or children)—try to find some work or some employer for the man or his family. In short our associated charities believes that it should raise its needy families out of distress, but not act as a bureau for employment for anybody and everybody. So that, incidentally, the associated charities agent, or visitor, may well be the means of getting employment for an individual or a family in need. Thus, in cases of distress :

"(a). Sometimes work, steady or temporary, is procured *in the city*. 1. By encouraging the man or woman to search for it. This a friendly visitor or the agent may do, and the spur is given in a variety of ways according to the ability of the visitor, etc., etc. 2. The visitor or the agent may know, or may ascertain some employer who will, if pressure is applied to him, consent to give the poor man or woman a job. 3. Sometimes the conference will put an advertisement in the newspapers as a want, and some visitor or member of the conference will pay for the advertisement, or the conference fund may do so.

"(b). By co-operating with, or applying to, some employ-

ment agency, as: (1) The Industrial Aid Society. (2) The Young Men's Christian Association. (3) The Young Women's Christian Association. (4) Boston Industrial Home (for men and women), Wayfarer's Lodge (men, temporary), Shawmut Street Temporary Home (women), Union Rescue Mission (men), Chardon Street Home (women), Hebrew Employment Bureau, German Aid Society, or some private industrial bureau.

"(c). By sending a party or family out of the city for work in country, or in a town or city where previously employed. This is done in a variety of ways: (1) Through answering advertisements. (2) Through bureaus. (3) Through friends (clergymen at times). (4) Through members of the conference, and especially through the individual efforts of a paid agent, who looks up country places and country (out of town) employers—on farms, etc.

"Brick's Agricultural Store is a large establishment that has of late years maintained a bureau, where farmers can send a list of their wants, and where persons wanting to work on the land can register.

"The several conferences have for years moved families or individuals to the country (for work) when the opportunity and situation is *assured*. During the last three years, when it has been so difficult to find work in cities, two ladies of our Ward VII Conference have raised money on their own action, and as their own fund (not mingled with the ward funds). They have employed a woman agent (not as an agent of the associated charities) who has placed at work in the country—often on farms—one or even two families per week. This has not been a constant thing, but in those times and periods of distress when work in Boston could not be found by the poor man or family, and he or they wanted to go into the country. The conference co-operates with this agent, often referring its cases to her, and, perhaps, through its regular visitor of the family, trying to influence the persons to move. This has been a sort of special individual agency for hard times, and is recognized by the conference as one of its many resources for application—just like any private employment bureau—only its relations are close, because the managers of the fund are members of the conference.

"During the year 1894-5, through the efforts of one conference of the Boston associated charities, upward of sixty (60) families were removed from Boston into the country, where residence and opportunities of earning a livelihood were assured them. It involved a public appeal for money occasionally, beside private gifts. Some families also were returned, by city or state expense, to European homes."

Baltimore, Maryland.

JEFFREY R. BRACKETT.

## SOME RECENT LEGISLATION IN MASSACHUSETTS.

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The history of the bill providing for the separation of the penal and charitable institutions of Boston dates farther back than would at first be supposed. It had its origin in certain undesirable conditions which were known to exist and which it was believed could only be remedied by legislation such as has just been consummated.

As early as 1889 the management of the public institutions, which had been entrusted to the care of nine unpaid directors, was placed under the charge of three paid commissioners, with the obvious intention of improving the system of administration. The institutions, ten in number, which came under the care of the commission, were widely separated geographically, and comprised three penal and six charitable institutions, besides a truant school for boys. Reference to the earlier reports of the commission will show that new buildings were an urgent necessity, especially in the case of the South Boston lunatic hospital, and of the home for paupers, which included the hospital for the sick poor. It was the bad condition of this latter institution which led to an aroused public interest, whose results are seen in the special legislation by which the penal and charitable institutions of Boston are now finally separated.

It can hardly be credited that, no longer ago than 1890, the almshouse hospital accommodations for this great city consisted of an old stone building, erected many years before as a smallpox hospital, and of certain wards in the pauper institutions, built originally as dormitories, and which, therefore, were unprovided with proper hospital appliances. The ventilation and plumbing in these improvised wards were unsatisfactory, and they were without many of the usual facilities for caring for the sick.

The old hospital afforded provision for but seventy beds, some twenty of which were in an attic, where the heads of the



patients almost touched the sloping roof, and where the plumbing arrangements were in the open ward. The single room for confinements measured 11 feet 10 inches by 7 feet 11 inches, and if a second unfortunate baby chanced to come into this world at the same time, or while this room was occupied, it and its mother were cared for in the common ward, protected by screens, but surrounded by patients suffering from a variety of diseases. A large number of the sick, who could not be accommodated in the hospital, were placed in the dormitories already referred to, on both Long and Rainsford's Islands. These wards were very poorly adapted to the purpose which they were made to serve.

The standard in other respects was equally low. On Rainsford's Island (the home for pauper women, of which the hospital was an adjunct), not an officer was on duty after eight o'clock at night. The fires which ran the boilers in the hospital were banked; the sick and helpless women were left in charge of a promoted pauper, at a salary of ten dollars per month, and the inmates were expected to help one another or themselves, as best they could. Deaths not infrequently took place before morning, but no regular hospital service was expected or required from the employés.

The infirm and feeble pauper women, who occupied the upper part of the institution building on Rainsford's Island, were exposed to great danger in case of fire, seventy of them being lodged in two attic dormitories, which were unprovided with water, and which were reached, at one end, by wooden stairs only.

Nor was the condition of affairs at Long Island, the pauper home for men, much more encouraging. There the building was new; but, in consequence of the inadequate accommodations for the sick at Rainsford's Island, one ward was necessarily devoted to fifty-six sick women, and all these patients, many of whom were seriously ill, were left in charge of one matron, with a pauper helper at night. There were no proper bathing facilities connected with this ward, and for some time no room where noisy or dying patients could be isolated. The male wards were of the same description, and the arrangements for caring for the sick were poor indeed.

As is usual such in cases, the most glaring defects were the

ones first remedied. The commissioners obtained from the city government sufficient funds to erect a new hospital for men and women at Long Island. There still continued, however, evils of so serious a nature, that the mayor of the city, roused by the charges made and substantiated against the management of the institutions, appointed, in 1892, a board of visitors, composed of four men and three women, citizens of Boston, who served without compensation. Their special report, known as City Document No. 122 of 1892, afforded still stronger proof that the public institutions of Boston were not up to modern standards.

At Long and Rainsford's Islands, there was found to be no suitable classification of inmates, not enough occupation for the able-bodied, not good enough food for the sick, no proper protection in case of fire, and, at Rainsford's Island especially, no adequate supply of water. There were no screens around the bathtubs for women, no watch clocks such as are commonly used in institutions, and no ambulance to convey the sick from the wharf to their destination. In short, the condition of affairs in the pauper institutions was such as to reflect small credit upon the administration, and similar defects, which it would take too long to enumerate fully, were found to exist in the other institutions pertaining to this department.

The insane hospital at South Boston was found to be sadly overcrowded, and the same was true of the wards at Austin Farm. In fact, the absence of proper accommodations for the insane called forth from the mayor the statement that it was "a disgrace to the city," and action was shortly taken by the city council, which resulted in the purchase of Pierce Farm, and the erection there of new and improved buildings. The home for pauper children, the house of correction at South Boston, and the house of industry and school of reformation at Deer Island were also visited by this committee, and many suggestions for their improvement were made.

The commissioners were anxious to comply with these suggestions of the board of visitors, and promptly remedied some of the minor evils, while the completion of the hospital for paupers at Long Island did much to relieve the overcrowding of inmates and to provide good accommodations for the sick poor.

The difficulty of classification and occupation for the able-bodied still remained, however, and in several of the institutions the management was not all that could be desired.

The public, having gathered interest and knowledge from the report of the first board of visitors, became solicitous that the institutions should have the benefit of more permanent and constant supervision from outside sources, and a second board of visitors was appointed by order of the city government in 1894.

During their short term of office, which extended over only half a year, they rendered valuable service, and pointed out many ways in which the institution could be improved.

They also found evils less numerous, less glaring, perhaps, than those discovered by the previous board, but still of such a nature that the people of Boston became fully aroused and were ready to welcome the public investigation ordered by the board of aldermen into the condition of institutions for which the citizens were paying at the rate of \$600,000 per annum.

This investigation, which took place in 1894, lasted nine months and cost the city \$30,000, of which nearly \$15,000 was paid in counsel fees. The tribunal before which complainants and defendants were heard consisted of the whole board of aldermen. Citizens and ex-officers of the institutions appeared, with counsel, to state the abuses which were alleged to exist. The commissioners were defended by three lawyers of their own selection. Not all the institutions were investigated, the more serious charges being preferred against the management of the home for paupers at Long Island and the conduct of the penal institutions at South Boston and Deer Island.

Although both boards of visitors had pointed out many respects in which the pauper home for children could be improved, it was not brought before the public at the time of the investigation, except in a most cursory manner, for reasons which became obvious later.

The board of aldermen returned a verdict which was reasonably satisfactory to both parties.

All the recommendations made by the individuals who were seeking reform were adopted, but the commissioners were not held to be to blame for conditions, some of which had existed

long before their tenure of office began, and for which they were not wholly responsible.

The citizens of Boston, however, who had felt a great and commendable interest in the result of this trial, were not entirely satisfied with the verdict, and within a year legislation was on foot asking that the commission should be changed from a board of three to a single head, at a salary of \$5,000, with the intention of fixing responsibility upon the one man who was to hold this most important position. This request, although indorsed by many prominent citizens, was at first refused, but in the next year was incorporated in the revised city charter.

During the interval which had elapsed, one of the counsel for the commissioners had been elected mayor of Boston, and on him devolved the duty of filling the important post of single commissioner. He selected a former superintendent of one of the institutions (the home for pauper children), which escaped, though needing, investigation at the time of the now famous trial. This official introduced several important reforms, such as that of appointing staffs of visiting physicians to the insane hospital, the children's department, and the hospital on Long Island. He also established the training-school for nurses, at the latter institution, upon a more permanent footing, and removed the juvenile offenders from the contaminating effect of association with old and hardened criminals by placing the school of reformation for boys on Rainsford's Island in the former home for women paupers.

A new dormitory, already under process of construction, was completed at Long Island for the aged women, and various improvements were introduced, but the faulty management of the pauper institutions, under the same superintendent, still continued, and the condition of the children at the Marcella street home for pauper children still left much to be desired.

Under these circumstances, the public of Boston awoke to the realization of the fact that the institutions of the city had been left too long to the care of paid officials, with no supervision on the part of those who bore the expense of their maintenance, and the legislature of the state was requested to make provision for a more permanent board of visitors than

had yet been appointed. A bill was presented to the General Court, asking for the appointment for three years of a board of visitors to the public institutions of Boston.

This legislation was refused, owing to the opposition it encountered from the then mayor of Boston, who, it will be remembered, had acted as counsel for the commissioners in 1894; and the failure to secure this measure led to further action on the part of the public, looking to the separation of the institutions from politics and the placing of the various departments of the institutions of the city of Boston under the charge of separate boards of trustees, following in this respect the policy adopted by the state of Massachusetts in regard to its institutions in 1879, which has been pursued successfully since that time.

In the winter of 1896 a committee of citizens, assisted by the present mayor of Boston, Hon. Josiah Quincy, who had indorsed the plan for the separation of the institutions in his inaugural address, prepared and presented to the legislature of that year a bill embodying the changes which it was desired should take place. They substantially made provision for the creation of four departments, leaving all penal institutions, as before, in the hands of the institutions commissioner.

The bill presented in 1896 was practically the same as the one enacted in 1897, and its provisions are as follows: The new departments, comprising the children's, the insane, the pauper, and the registration departments, are (all but the last) to be under unpaid boards of seven trustees each, these boards to be composed of men and women, as is the case in the state institutions. The bill provides that at least two of the members of each board shall be women. All the trustees are to be appointed by the mayor, without confirmation by the board of aldermen, and are to serve for terms of one, two, three, four and five years respectively, after which all appointments are to be made for five years. The registration department is to have a registrar, a paid official, who is to receive a salary of \$3,000 per annum.

One very important feature of the bill is that it provides for quarterly conferences between the mayor, the trustees, the penal institutions commissioner, the registrar and the overseers of the poor. In this way the relief-giving agencies of

the city are brought into contact, and an opportunity for discussing progressive and reformatory work in the various departments is afforded.

As has been stated, this bill, substantially in its present shape, was presented to the legislature of 1896. It was favorably reported upon by the committee on metropolitan affairs, before whom the petitioners appeared, but was refused by a large majority in the senate, where unfavorable political activity was shown against it.

In the year which ensued, public feeling grew still stronger that the time had come when the city of Boston must make a change and attempt to reform methods which had grown old and obsolete.

It had come to be more fully understood by the public, and by the legislators who represented them, that it is an unwise policy to place criminal paupers, insane persons and children under one department, and to give the charge of 5,000 souls and the responsibility of spending wisely \$700,000 to one man, who, with the best intentions in the world, can hardly be an authority upon all the different problems presented by the four classes of subjects with which he is expected to deal.

This is an age of specialists, and it is not surprising that Boston, following the example of many cities in the Old World, and especially of her sister city of New York, where a similar change had been effected a year previously, decided, by the voice of its mayor and its citizens, to make a strong appeal to the legislature of 1897, asking permission to divide its penal from its charitable institutions.

The result of this action is most gratifying to all who are interested in the progressive policy which the bill represents. Although the petitioners were promptly given "leave to withdraw" by the committee before whom the bill was heard, a minority report was presented to the house of representatives, and, after a hot debate, the bill was substituted for the adverse report of the committee. At every stage in the house the bill was warmly contested, but its advocates were many, of both political parties, and they stood firm against all opposition.

The bill passed the house by a majority of thirty-four, and was carried unanimously in the senate. Governor Wolcott affixed his signature on May 13, and the trustees, by the

provisions of the bill, are to be appointed within thirty days from that date.

The management of the public institutions of Boston thus passes out of the control (with the exception of the penal institutions commissioner and the registrar) of paid officials and into the hands of private citizens, who, it is hoped, will bend their best efforts to promoting the welfare of the institutions and of those whom they shelter.

It should be borne in mind that this change is a great one, not only from the fact that it makes possible a closer study of the causes of pauperism and crime than has heretofore been pursued under existing methods, but in that it provides for a division of the institutions, such as has never before been attempted since they were first brought together under one general administration. Whether the management consisted of government by twelve or nine unpaid directors, or by three paid commissioners, or one paid commissioner, it was still true that four totally dissimilar groups of individuals, with all their various needs, remained together, classed arbitrarily under a department known as "public institutions," of which they could hardly be expected to form harmonious component parts.

Granted also that the three commissioners did their utmost to struggle with difficulties which existed before they came into office, and that each of the single commissioners who succeeded them made, as is evident, many important and beneficial changes, the fact remains that the care of 5,000 individuals, with varying and different requirements, to say nothing of an expenditure of over half a million dollars annually, requires more time, judgment, and knowledge than any one man can be expected to possess. The subjects to be considered are as dissimilar as, and far more important than, the question relating to fire, water and streets, which no one even thinks of placing under a single department of the city. Boston has reason to be glad of this legislation; for this reform movement in regard to her institutions places her where she belongs, in the vanguard of progress, a position which she proudly held in the past, and to which we hope she may justly be entitled in the future.

Whether the new method of conducting the institutions

proves to be a success or a failure, depends largely upon the character of the men and women who constitute the boards of trustees, and the amount of faithful, intelligent work they bring to the performance of their duties; but, whether they fail or succeed, it is hardly probable that the penal and charitable institutions, once separated, can be brought together again, and it was to accomplish this separation, which it is hoped will result in lasting benefit to the institutions of Boston, that the bill presented to the legislature of 1897 was enacted.

Manchester-by-the-Sea, N. H.

ALICE N. LINCOLN.



## DEVELOPING THE SOCIAL UP-DRAUGHT.

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In Mr. Charles Booth's epoch-making book about London, there are two remarkable chapters by Mr. Llewellyn Smith, on the Influx of Population to the City. There is, says this very competent inquirer, a sort of in-draught which draws the country dweller to the town. A current seems to set from the rural districts, with their low wages and low cost of living, to the city, with its high wages and high cost of living, so that, deducting all foreigners in London, and counting the English-born population of the metropolis, it is discovered that the enormous proportion of thirty-five per cent of the city dwellers were born in the country and have migrated to London. Even this is not the whole story of that migration. In addition to the in-draught to the city, there is, Mr. Smith proceeds to show, a down-draught within the city. City life, that is to say, is deteriorating in its industrial effect. The city-born population is, on the whole, not able to compete with the fresh influx that flows in from the country. When the occupations and homes of the population are compared, it turns out that the country-born tend toward the occupations which demand the hardest work and which, therefore, offer the highest prizes, while the city-born tend to sink toward the less stable trades and to occupy the least prosperous parts of the city. The in-draught is thus succeeded by a down-draught. London life first invites, and then degrades. The Londoner tires out and dies out sooner than the country-born. In those parts of London where the poverty is greatest, the proportion of city-born is greatest also, and in the districts of greatest prosperity there are also the greatest number of the country-born. Thus, while the proportion of country-born for the whole metropolis is thirty-five per cent, the centres of the greatest poverty, like Bethnal Green and Whitechapel, contain less than twenty per cent, while the West End, the centre of luxury, contains not less than fifty per cent of migrants from the country.

All this makes a very striking picture of the great modern movement to the cities. But may not the same figure be given a much wider application? Is not the whole story of social amelioration and degeneration something like the kindling of the fire upon a hearth? The problem of the fire lies in the development of the up-draught. Choke the up-current, and the in-draught fills the room with smoke. Let a contrary wind blow in on the half-kindled flame, and the down-draught puts it out. Sometimes it is the excess of ashes and clinkers deposited below which hinders the up-draught. Sometimes it is the very excess of fuel that kills the fire, as when a careless housemaid piles in so much coal that the fire is put out. Sometimes there is too much advice and too diligent a poking of the flame. Most persons are inclined to believe that the knack of kindling a fire is one which they possess in a peculiar degree, and which the rest of their household fail to understand. You remember how the fire-bells rung one night, and the husband started for the conflagration, while the wife, out of a long domestic experience, said, "Take the poker with you, my dear, and you will be sure to put any fire out." Now, there is something like all this in the story of social service. What is the problem of judicious charity? It is not the devising of ways to push people up, in opposition to any law of economics or of ethics, as if one should throw bits of coal up the chimney, only to have them smite him as they fall; it is the establishing of conditions which in themselves tend to develop an up-draught, and which make the way to rise easy for those who want to rise. And what are the hindrances that block the social up-draught? They are, first, the obstructive mass of burnt-out material, the social residuum, the clinkers of society; second, the mistakes of the social stokers, the excessive poking and the clogging of the draught with superfluous kindling. In short, the problem of social welfare calls for two distinct things: First, the removal of the non-contributory material, and, second, the adjustment of the effective elements, so as to give a chance for the up-draught; and into these two distinct enterprises the work of charity divides.

This twofold character of relief involves, however, certain special principles, which are sometimes obscured or unobserved,

and for the sake of restating which I have used this figure of the up-draught. The first of such principles is obviously that of *discrimination*. It is, of course, not true that people can be precisely sorted into these two classes, of dead clinkers and live coals, so that, while some are absolutely irredeemable, others can be made to burn. There is often discovered an unanticipated capacity for restoration in some apparently burnt-out life, and there is often discovered a discouraging lack of inflammability in lives that ought to rise. Yet, looking at people in masses, it must be confessed that modern charity is dealing with two distinct problems, which are often much confused. On the one hand, there are the people who want to rise and who are prevented by hostile conditions, and then there are, on the other hand, the group of people who have not the least idea of working if they can help it—the mendicant, the tramp, the professionally and laboriously idle. Now, the first step in scientific relief is to discriminate between these types. Treat them alike, and you wrong the worthy in order to favor the shameless. Leave your grate stuffed with clinkers, and how can good coal feel the up-draught? The social problem is often enormously increased because the whole body of poverty in a community is massed indiscriminately in institutional life, and the restoration of the self-respecting or young is practically prohibited by their contact with degradation and vice. What is to be done with the non-effective, non-contributory type, the dead weight of pauperized, inapplicable, burnt-out humanity? Why, first of all, such non-effectives should be taken away from conditions where they can live without work, and last and least of all should life be made easier for them, by refuges and missions and institutional protection, under these same conditions. Wherever, in Europe, population has become congested and scientific method is accepted in relief—in Belgium or Holland, especially—there the doctrine prevails, that the restoration of the non-effectives demands their removal from city life and the colonization of them under conditions of country life and work. The labor colonies of these countries are as restorative a scheme as can be devised for the submerged poor. You know that the same wood-ashes which tend to block your grate, and which seem to be dead material, become highly fertilizing when they are spread out over the

land. It is the same with some lives which seem to be sheer burnt-out matter, and would continue to be so, if left in the conditions of city life, but which, when transferred to the strenuous demands of country labor, become at least partially redeemed. The first step in developing the social up-draught is in removing the deposit at the bottom, deporting it to conditions where it may possibly be of use, and at least permitting the up-current to kindle the fire of effective service.

This brings us to a second principle which issues with the same directness from the two-fold nature of relief. It is the principle of subordination. The treatment of the non-effectives must be made subordinate and contributory to the encouragement of the worthy. The central problem of social service is not, as is often supposed, the rescue and protection of the most degraded; it is the encouragement and development of those who have in them the desire for self-help. The surest way of social redemption is not to go to the bottom and thrust the unwilling up, but it is to give to those who want to rise a chance to rise, so that by their rising they may create, as it were, a vacuum into which others in their turn shall be drawn. This is quite contrary to a great deal of charity work. The human heart seems to go out most easily to the worthless and the debased, and to find less picturesqueness and emotional glow in helping those who want to help themselves. Yet it is not only less hopeless to help the self-helping, but it is also the best way to help the less deserving. Each person, each home, for whom the way is opened out of the ranks of casual or ill-paid labor, each accession of skill or intelligence or specialized knowledge given to those who wish it, not only offers to that single life a new certainty of self-support, but it leaves one more place open lower down into which the less skilled may rise. There is always an over-demand for workers at the top and always an over-supply of them at the bottom, and the most legitimate and most rewarding form of charity is simply that which develops a strong up-draught. The movement of social progress is like the movement of an army in the field. There is the onward march of the effective troops; and then there is also the merciful attendance of the Red Cross service, caring for the wounded, tending the sick, mitigating the hardships of battle. One can not say that this attendant

service is less noble or essential than the march of the troops, but one must say that it ought not to impede or embarrass the fighting capacity of the army. After all, the campaign must be fought through, not nursed through; and the central problem is that of effectiveness in those who can be made effective.

As one thus considers these ways of clearing the up-flue and giving to those who want to rise the chance to rise, a third principle seems to present itself. It is the principle of *variation*. We are delivered from over-confidence in any single method or scheme as in itself sufficient for the whole work of social regeneration. This is a time of social panaceas. We are tempted on every hand by schemes and programmes which are to redeem society all at once. It is said that Mr. Huxley once arrived somewhat tardily at Dublin, to attend a meeting of the British Association, and, jumping into a jaunting-car, called out to the coachman, "Drive fast." Away went the car, rattling over the pavement, until Mr. Huxley breathlessly asked: "Where are you going?" "Sure, I don't know where we're going," answered Pat, "but anyway I'm driving fast." Is not that a picture of much of the modern agitation; very fast driving, with no well-determined end; progress, but progress into the dark? And what does this sanguine, half-interpreted, rattling movement of social agitation so much need to learn as the exceeding complexity and diversity of problems which it is tempted to solve by some short cut of reform? The more soberly one considers the correlation and interdependence, as well as the magnitude, of our present social issues, the less he comes to believe that the social up-lift is to be accomplished by any single programme or comprehensive scheme, and the more he gives himself, with patience and hope, to enterprises which are confessedly contributory, partial, and tentative; as one who lays his sticks, now this way and now otherwise, if by any means he may kindle the up-draught. In this large and varied movement each generous and humanizing plan has its part. There is room for many a programme and dream, if it does not claim the whole field. Whatever in its own way develops the up-current contributes directly to the better future. Each tiny flame lighted anywhere helps the whole. There is a contagion as of a kindling

fire. To believe that the scheme or dream or programme in which one's own service is peculiarly absorbed is the single and sufficient panacea for social ills, is simply to court disappointment, disillusion, and despair; but to nurse one's own little work into a living flame, and then to see other methods and other causes take fire from it, until at last in one's own corner of the world there is a general up-draught of social life—that is what gives a just and reasonable ground for humble and self-effacing joy.

Thus the problem of charity falls into these distinct undertakings—the removal of the residuum which will not burn, and the kindling of the material which wants to burn, the negative and the positive developing of the up-draught. But, finally, it is to be remembered that this whole two-fold process rests in the mind of each charity-worker on one further principle, which gives to all such service its inspiration and strength. It is the *faith* that the up-draught thus quickened is a natural process, moving in the direction of the law of God. It is the faith, that is to say, in the improbability of man and the natural tendency of human life, as of a flame, to rise. There is quite enough in every age that tempts people to despair of the movements of things in their community, their country, their time. There is quite enough in human nature to have encouraged the theological dogma of the inherent depravity and downward pull of the heart of man. Yet no man or woman can do wise social service who is dominated by a creed of distrust. One must first of all be sure that the lift of life is not against nature, but that, in every opening of the way up, one is simply a laborer together with the purposes of God. One must approach the unfortunate or degraded, not in order to redeem them against their will, but in order to reach that half-unconscious will which lies within their stifling circumstances, and to wake it to its vitality and power. How mightily this faith in the latent good wrought its miracles once in Palestine! He who knew what was in man, passed through the throng about him and discerned in people a capacity for the higher life, of which they themselves had never dreamed. He looks straight through the armor of the Roman captain, and says: "I have not found so much faith, no, not in Israel;" and the soldier, who had never suspected

he was a man of faith, responds to the call which he had never meant to hear. Jesus looks, again, through the sin of the fallen woman, and says: "Thy faith hath saved thee," and the woman, who believed herself to be on the way down, feels from that hour the up-draught of the Spirit. The very disciples of Jesus look on the man who believes himself hopelessly crippled and weak, and say to him: "Rise up and walk," and the will of the lame man answers to the faith of Peter, and he leaps up and enters with them by the Beautiful Gate. That is the faith which still saves the world, saving both those who work for others and those for whom they work, the personal faith in the latent good, the assurance that a better world is intended by a living God, and that each least contribution to that better world is in line with the order of the Universe. "Man," said the despondent Job, "is born to trouble, as the sparks fly upward." Let us find in the flame a nobler teaching. Man is born to aspire, and mount, and hope, as the sparks fly upward; each slightest flame contributes to the up-draught of life; each spark of service lights the larger fire; until at last, when many a spark flies upwards, as sparks were meant to fly, the disheartened word of Job is supplanted by the greater word of the Christian apostle: "He maketh his angels spirits, his ministers a flame of fire."

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FRANCIS G. PEABODY.



## EUROPEAN PRISONS.

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European prisons differ in different countries, and in the same country, as much as prisons in different states and in the same state in the United States. The impressions one may get from European prisons depend somewhat on the route of the traveler and his opportunities for seeing the best and the worst. It is the object of this brief paper simply to point to some features of European prisons and prison administration which seem to be worthy of study or of imitation in the United States.

The influence of the International Prison Congresses in Europe has been seen in the development of new ideals and standards in penal laws and penal administration. A certain physical standard, for instance, of excellence in prison construction is now generally accepted among the highest civilized nations. Nearly all the enlightened nations of Europe are trying to move out of the bad conditions of a previous age. Whenever new prisons are erected, they are built with reference to modern standards as to light, air, and sanitary conditions. In respect to physical structure, some of the finest prisons in the world are found in England, France, Holland, Belgium, Germany, Austria, Hungary, Switzerland, and Italy. It takes time, however, and money to make the change from the old to the new, and progress must be gradual. In Great Britain the change has been pretty well made, and most of the old dilapidated or inferior prisons have been abandoned, and newer and better ones substituted. England is practically on a modern system. France is thoroughly progressive in spirit and has achieved some splendid results. In *La Santé*, at Paris, the French have shown what they mean by a modern prison. In the departments, however, they are still hampered by the lack of good buildings. Many of them are simply old feudal castles, which have been turned into departmental prisons. They are ill adapted to the purpose, and, though one of them which I visited last



summer had inner walls of nine feet in thickness, yet they offer no security against the escape of prisoners and do not furnish proper conditions for reformatory influences. The same is true of Italy. One of the finest prisons in the world is in Rome. But it will take some time for Italy to abandon its old and badly constructed prisons of a previous age.

The separate or cellular system has been accepted in France, Belgium, Holland, and in other parts of the Continent as the ideal system. Much emphasis is laid upon it by many leaders. I can not but think that its value has been greatly overrated. A new interest has been awakened in Europe in the reformatory system, as it has been applied and developed in this country, especially with reference to young prisoners.

My object, however, is not to point out the defects in European systems, so much as some of the advantages which they have secured.

*Penal Codes*—Inseparable from every prison system are the criminal laws under which sentences are imposed. At the International Prison Congress one section is always devoted to the important subject of criminal law. Different states in Europe have seen that it is not only necessary to reconstruct their prisons, but to revise their criminal codes. France has done much in this direction and is considering further revision. Switzerland likewise. Italy has but lately thoroughly overhauled its criminal code and eliminated ancient and barbaric features. One great advantage which France, Italy, and other European countries have over the United States, is that their criminal codes are made to cover the whole extent of their country. They do not have the difficulties which arise from separate state or provincial codes. Thus in the United States we not only have no well digested federal code, but each of our forty-five states has its own code. The complications, contradictions, practical and ethical, which arise from such inconsistent estimates of the character of crimes and the punishment to be awarded to them, are well known to every one who has given the slightest attention to the subject. While different cities may naturally have different municipal regulations, according to local ideas as to the best way to regulate the health of a community, to protect life and maintain order, yet, when it comes to the definition and

classification of crimes and the administration of penalties, our law should represent, not a local tradition or sentiment, but the moral standards of a whole state and the intelligence of the best developed civilization. To divide off codes by arbitrary, political, or by physiographical boundaries is unnatural and unethical. It prevents the application of evenhanded justice and of uniform treatment of crime and criminals. A prisoner who is arrested in France or in Italy knows that, so far as the criminal code is concerned, the pressure of law will be equal anywhere within the bounds of those nations. The code may be good or bad, but it is at least consistent. The moral and legal distinctions drawn in different states of the United States are so confused and contradictory as to be a parody upon our civilization. The differences arise, of course, from our theories of local government, and it is not easy to see how uniformity can be attained in the United States, without a development of the idea that crimes should at least be classified on certain broad lines of distinction, which should cover the whole country. There are two elements in every criminal code. One is that of classifying crimes and providing tests for classification, and the other is the affixing of penalties. If we could secure a more general uniformity in the classification of crime, the adoption of the indeterminate sentence would be the best solution for penalties.

The Congress of the United States has just made an appropriation for the codification and revision of the criminal laws of the United States, and a commission of three members has been appointed by the President to do this work. It is a part of the plan of the writer of this paper, in representing the United States abroad this summer on the International Prison Commission, to secure special monographs on the criminal codes of Europe. While civilized nations have made progress in the classification of crime and in the abatement of penalties, no principles have been discovered or formulated, under which punishments can be wisely and equitably scaled with reference to offenses. Sufficient elasticity in a code to permit the adoption of the indeterminate sentence is, as before said, the only solution of the question yet apparent.

*Identification of Criminals*—A few countries, notably France, have already taught us lessons in the measurement and identi-

fication of criminals. I do not refer here to the methods of Lombroso and his disciples in criminal anthropology, by which they undertake, through purely physical studies and external indications, to establish a criminal type. This method has proved thus far altogether unfruitful and unreliable. Neither Lombroso nor any of his followers has succeeded in demonstrating the existence of a purely criminal type. While our criminal codes are less barbaric in the punishments they inflict, there is a tendency in their development to include, as offenses against society, many actions which, in a lower state of society, would not be recognized as criminal. Laws against dueling, for instance, have been in operation since the days of Cardinal Richelieu, but those who violate them do it on the basis of a so-called code of honor, which they wrongly assume it to be their highest duty to defend. In the days of Richelieu the sacrifice of the nobility of France by this practice was enormous. Yet no criminal anthropologist would put them with the criminal classes. The same is true of many other offenses. Even in the grosser offenses, which indicate a lower and more brutal nature, no strongly marked line of demarcation can be drawn, for the determination by physical indications of a criminal class. I believe that most prison wardens will agree to this.

More important than the establishment of a criminal zone for the designation of those who fall within its boundaries, is the practical identification of criminals determined by scientific measurements and based upon their police and prison records. If criminal anthropology is of little value to the judge and the prison director, criminal anthropometry is of great value in establishing the identity of a man and thus connecting him with his previous history, whether it be good or bad. It is of great practical importance, in any police system, to determine the identity of a person who is arrested. The application of the Bertillon system of measurements renders this not only possible, but easy, with reference to any person who has been previously arrested. This system is now adopted throughout France. Fifteen minutes after a man is arrested, it is possible to tell whether he has been arrested before, how many times he has been committed, and what sentences have been imposed. In short the identification of a person will furnish the key to

his record. It does not matter in what part of France he may be arrested; the central bureau at Paris can furnish the information to any police court in the Republic. In the United States this system has been adopted in a few cities, but we are far behind Europe and especially France in this respect. Criminals go from state to state and from city to city. While some of them may be well known to the police, others have no difficulty in concealing their identity. The adoption of laws for cumulative sentences in many of the states renders identification very important. In some states the criminal may be committed for twenty-five years after the third offense. Under such laws identification is absolutely necessary. It is to be hoped that a more general adoption of the Bertillon system in this country and a central system of registry will check the migration of criminals.

*Centralized Administration*—Certain countries of Europe—England and France, especially—have a great advantage over the United States in the uniformity and economy which they secure through centralized administration. In the United States, for instance, there are forty-five states with forty-five systems of prison administration. There is not even a central bureau of information. Not only are there forty-five different state systems, but even in the same state authority may be divided and distributed in different counties. For instance, in the state of Massachusetts, though it has a board of prison commissioners, their plenary authority only extends over the state institutions. They have no authority over the institutions of the city of Boston, and only a power of inspection and suggestion over the county prisons. It is apparent that Massachusetts could get along with fewer institutions and secure better classification, greater uniformity and economy, and better reformatory results, if all the penal institutions of the state were under state control. The results gained in England and France by such centralization are beyond dispute. In the United States, though we can not have federal centralization, it is very desirable to have state centralization, which would sufficiently preserve any advantages of local government.

*Prison Officials*—In Europe, prison officials have the advantage of a more secure tenure of office than where they are still subject, as with us, to the caprices of political fortune. The

establishment of a merit system in France is supplemented by schools for the instruction of prison officers in their duties. Officers are detailed from the different departments to Paris, to receive instruction. I was struck also in Prussia with the intelligence and character of prison officers. Personality is a great element in any method of prison reform. We have obtained in the United States the services of many devoted and superior men in this work. They need the protection which comes from a secure tenure of office and opportunity for promotion.

*Prison Labor*—Prison labor in Europe is hampered to some extent, as on this side of the water, by labor agitation. I suspect, though I am not sure, that prison labor on the Continent is more diversified than with us. But in one respect they are far ahead of us in Europe; I mean in introducing productive labor in their jails—obligatory for those under sentence, and optional for those who are under accusation. It is not uncommon on this side for a man to remain several months in jail without work or the opportunity to get it. It is demoralizing to the prisoner and unnecessarily expensive to the state.

*Earnings of Prisoners*—Still another respect in which Europe has the advantage is in the very general adoption of the practice of allowing prisoners a percentage of their earnings. This custom prevails in nearly all European countries. It is a valuable aid to good discipline, and furnishes a stimulus to energy. Half of the amount thus allowed to prisoners is available during their imprisonment and may be applied to the purchase of such articles as the director permits, or, if the prisoner is married, may go towards the support of his family. The amount which the prisoner may thus earn varies greatly in different countries on the Continent. In some cases it is very small; in others it amounts to a considerable sum, sufficient to give substantial aid to his family and to furnish the discharged prisoner with money for transportation to his home, to buy tools, and to pay his board until he can secure work. In the few American states in which it has been adopted it has worked well, though much, of course, depends upon the rate of compensation and the rules under which it is secured.

*Discharged Convicts*—Two years ago, at the session of the International Prison Congress in Paris, I made a special study of the work for discharged convicts. I was somewhat surprised to find how much further ahead England, France, and Switzerland are than the United States in this matter. A report made by me through the State Department to the Congress of the United States has been published, with other special papers in connection with the report of the last International Prison Congress. A few more copies of this report are still available for distribution on application to "The United States Commissioner, State Department." At the time this report was prepared, two years ago, it appeared that while there were ninety societies in Great Britain, nearly fifty in France, and twenty-five in little Switzerland, there were not more than five active societies in the United States. Work of this kind, to be sure, is done to some extent by charity organization societies, so that the case against us may not be quite as bad as it seems, but the figures are sufficient proof that this work is here much neglected. We have much to learn from the experience and example of Europe in this direction. Especially are the Swiss methods worthy of adoption, under which the prisoner is brought, some months before his release, into personal relation with the designated patron, who visits him before he leaves the prison, makes his acquaintance, gives him encouragement and advice, helps to reconcile him to his friends, takes charge of the money he has earned, and sees that it is not wasted on his release. This direct personal interest in the prisoner and his welfare has been productive of the most magnificent results, and the percentage of recidivism in the cantons where it is applied has been greatly reduced.

Washington, D. C.

SAMUEL J. BARROWS.

## CHILD STUDY AS APPLIED TO DEFECTIVE CHILDREN.

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From observations upon the care and treatment of defective children we are led to believe that the most potent remedial agencies lie within the domain of education, rather than of therapeutics. Into the discussion of every educational problem enter at least three factors: the object or aim of instruction, the best methods to be employed, and the nature of the raw material with which we have to deal. What is the child, upon whom these methods must be brought to bear, in order to attain the end sought in the educative process? It is to the underestimated value of the third of these factors that I desire to attract your attention.

What would be thought of a manufacturer who should know perfectly the nature of the product of his great mill, and know also every pulley, valve, and piece of shafting of his intricate machinery, but know nothing whatever of the raw material that entered into the manufactured product?

What is the child—physically, mentally, morally—as he knocks at our schoolroom door, at six years of age? What changes take place in him at eight years of age, at ten, at fourteen? What mental changes attend the changes in bodily functions? What moral evolution follows in the wake of these marked physical changes and mental disturbances?

Modern child study seeks to answer these and many other questions. It is an application of modern physiological psychology, through which the child's mind is made an open page, in order that all concerned in his growth and development may read and thoroughly know his nature, and, knowing this, may work most intelligently in the utilization of educational facts and forces.

What are some of the facts thus achieved as the result of recent investigations, that should guide us in the education of the child? These results will apply as well to backward, mentally deficient or defective children as to the normal



child, for in either case to be successful we must know the child, the processes of growth, the periods of development, and the most potent influences that stimulate the unfolding of his latent powers. We shall, then, first endeavor to present some of the general results of modern scientific child study; and in the second place, we will make application, in so far as the limits of time will allow, to the education and care of dependent children, the especial class which we are here considering. In addition, certain suggestions will be made with reference to the prevention of so great an annual increment to this rapidly growing class.

In the first place, with reference to the physical growth of the child, growth focuses for a time upon one set of organs or functions, then upon another, until the whole body is developed; but all parts of the body do not grow at one and the same time. The body grows first in length, and then in girth, in breadth and depth of chest, in breadth and height of forehead, in breadth and length of face. Furthermore, all children unfold their physical powers in exactly the same order, the difference between children of any age consisting in the fact that they do not grow at the same rate.

To make a special application of this well known fact of periodicity in physical growth, let us observe the development of the muscles of the arm. The muscles of the upper arm—those concerned in the functioning of the shoulder joint—are ripe and ready for training at least a year and one-half before the muscles of the fingers. The muscles of the shoulder mature for training six months before the muscles of the elbows, and these in turn five to eight months before the muscles of the wrist, which are ripe and ready for training from three to six months before the muscles of the fingers. When we insist that a child shall begin to write by means of the finger muscles only, with a small pencil, in narrow spaces on ruled paper or a slate, we run directly counter to the principles of growth and development that Nature has so plainly written in his constitution. Must not education, to be education at all, be in accord with these principles, rather than in opposition to them? The child of six years during the first days of his school life chooses to make large, whole-arm movements, rather than little minute movements of the finger muscles.



At first he requires almost an acre of blackboard space in which to write a few sentences. We must first train the large shoulder muscles, before attempting to burden the tender undeveloped finger muscles, which are really injured by too such early strain and involved activity.

Just as the body unfolds by stages, the mind also develops in the selfsame way. The first of these periods is known as the period of the growth of the powers of sense. At birth, only two senses are operative—the sense of touch and the sense of temperature. Shortly after birth, the senses of vision, hearing, taste, smell, rotation, joints and tendons, and the rest of the fourteen or fifteen senses with which we are all endowed are added. During the first months and years of child-life, the senses must be permitted to act freely, in order that later mental development may be full and complete. This is what we mean by “cultivation of the observing powers.” All of the raw material of thought, of memory, imagination, judgment, reasoning, is supplied by the sense experiences. We do not have to teach the bird how to fly; we simply let it fly. Neither do we have to teach the child how to observe; we simply let it observe. But we must so environ him with natural objects, that he will have ample opportunity for the exercise of his powers of observation. So, and so only, will the proper basis be laid for later mental development. The games and elementary science work in most kindergartens and in our best primary schools are in line with this natural law of growth.

The second epoch in the mind's process of unfolding is the memory stage. This is the period when the child is characterized by a prodigious power of remembering detail. A single hearing of rhyme or rule, of song or catchy phrase, is sufficient to insure its correct reproduction. We all are aware how much more difficult it is for us now to commit rhymes or rules than it was during our second or third year of school life.

The third epoch is the period of the growth of the imagination. Children love to live in a world of make-believe; they love to play circus, church or school. How easy it is for the child to assume the rôle of Davy Crockett, Daniel Boone, Robinson Crusoe, or Buffalo Bill! During this period there is developed a mania which frequently occasions grave con-

cern to parents. I refer to children's lies. Now the lie of the child, it must be remembered, is by no means the same despicable moral offense as is the deceitful lie of the adult. It grows largely out of his desire to excite wonder. It is a bit of puerile experimentation. He tries it, and, if it works, he tries it again; if not, he quits. But in these roving of the imagination he is not attempting primarily to deceive. The following is a case in point. Little Harold had listened eagerly to an account given by his father of the method by which the color of a plant's blossom (the hydrangea), each succeeding year, may be altered by changing the nature of the soil, by mixing it with sand, iron filings or black muck. Suddenly he exclaimed, "O papa! I saw an apple tree to-day (it was in the fall of the year) with blossoms as blue as blue can be." "Where was it, Harold?" "In Boston," answered the boy. (Boston was thirty-two miles away, and the boy had not been there for more than a year). "How fortunate," said the father, "for I am going to Boston to-morrow, and I shall take special pains to see that tree." "Yes, but they had a big storm this afternoon, and it blew all those blossoms off."

The fourth period is characterized by the peculiar activity of the powers of judgment and comparison. This in turn is followed by the period of curiosity. Curiosity must be properly developed. No child whose curiosity is throttled and starved will ever become a good reasoner. He must first ask questions and reasons of others, in order to be able to ask questions and reasons of himself.

I have thus outlined the periods of mental development, for the purpose of showing that a well organized course of study must be in harmony with these processes of development in order to be successful. More depends upon the order of studies assigned than upon the contents of the studies themselves. Some years ago, four teachers in the city of Paris, in the Lycée (the school for boys), asked permission of the Minister of Education that each of them might give to his twenty-five pupils the same studies prescribed in the required course, but in a different order, an order believed by them to accord with the natural development of a boy's mind, rather than in the arbitrary order demanded by a cast-iron law. These boys completed all of the required studies in this natural

order in three and one-half years, instead of seven years, the time assigned for the completion of the course as regularly given in the Lycée. Upon examination, they were found to be equally proficient, and above the average in physical development, as compared with those who had spent seven years in going over the same ground. As teachers, we should have constant regard to the great principles of mental waste and mental economy. The course of study should fit the child; the child should not be jammed into an arbitrary curriculum, sustaining no relation to the natural order in which his powers of mind and body unfold.

In some of our schools, seven or eight years are still devoted to the study of arithmetic; yet we know that all of arithmetic can be taught the child, and better taught, in the years between seven and one-half and ten. This is admirably done, to my personal knowledge, in at least one hundred and fifty schools, saving much time and energy, and making room for important studies which would otherwise be crowded out.

Some important discoveries have been made with reference to fatigue and its influence upon mental and physical development. Fatigue is a physical poison, and bodily fatigue always induces mental fatigue. The nature of the chemical poison generated by fatigue has been investigated by the Russian chemist Wodensky, as well as by Maggiore and Mosso, in Italy. Overstrain at school, by producing fatigue, may be the occasion of such destruction and disintegration of bodily tissue as to cause serious and permanent mental defect. The best period of the entire day, both with respect to mental quickness and mental vigor, is between the hours of 8 and 10.15 o'clock in the morning; the worst is between 11 and 12 o'clock. The period between 1 and 2.30 o'clock in the afternoon is the third best, while that between 3 and 4 o'clock is second best. The heaviest school work should be assigned to the hours when the child's mind acts most vigorously and with the greatest quickness, and the lightest work should be so arranged as to come at the period of greatest mental depletion.

Because of the violation of this law of fatigue, many children, who are compelled to work for long hours in factories, become maimed for life and are thus drafted into the army of

dependents who must be supported by the state. In the large stamping-works and canning factories in a city like Chicago, not a day passes but some child is made a helpless cripple. These accidents all occur after three o'clock in the afternoon. The child that has begun his work in the morning with a reasonable degree of vigor, after working under constant pressure for several hours, at about three o'clock becomes so wearied, beyond the point of recovery, that he can no longer direct the tired fingers and aching arms with any degree of accuracy. He thus becomes the easy prey of the great cutting knives, or of the jaws of the tin-stamping machine. Proper factory legislation would prevent young children from working so many hours as to become wearied to the point of danger.

The vision of 200,000 school children has been tested. Tests recently made, under my personal supervision, upon 38,000 school children in Illinois, revealed the fact that defects in vision increase, from grade to grade, with the increase of school work. The teacher may be unable to tell what is the matter with a particular child's eyes, but it is possible for him to ascertain the existence of defect. A case in point. A teacher in a school visited by me had written certain "test examples" on the blackboard. The problems were in arithmetic and were concerned with partial payments. Four or five dates were given, to designate the time of the various payments. The problems were to be solved by the various members of the "A" class, most of whom had seats, as it happened, in the back part of the room. The results were handed in. All but one, a bright-faced, industrious boy, were successful in getting the right answers. He was ordered to stay in at recess and work the problems over. His method of solution was perfectly correct. He had not copied the dates correctly, hence the error in his answers. The teacher accused him of carelessness. I asked her to go to the back of the room (after the boy had gone out), and, having changed the dates, I requested her to write them on a convenient slate. This she did and came forward to compare what she had written on the slate with the copy on the blackboard. She had copied four out of five incorrectly. She had chided the boy for carelessness, when it was a physical impossibility for him to read the figures on the board at that distance, as it was

for herself. By simple tests his defective eyesight could have been recognized. Eleven per cent of the children in our public schools have defective vision. This of itself would not be so serious, were it not that defective vision will eventually cause nervous disorders in any child.

Mental stupidity in children is always associated with defective hearing. "Dull" children suffer from defective hearing in ninety-nine out of one hundred cases. Some months ago, on the occasion of a visit to a graded school in one of our Illinois towns, an incident occurred which bears directly upon this correlation of mental stupidity and defective hearing. The teacher began to ask certain "test" or "review" questions. There were about a dozen children in the class, ranging from eight to ten years of age. In response to the first question all hands were raised. I noticed that one little girl was a little timid in raising her hand; she was the last to indicate her readiness to reply. The expression of her face suggested that she did not want to be regarded as the only one ignorant of the answer, rather than that she was anxious to recite, which was very natural in any self-respecting, ambitious child. The teacher happened to call on her for the answer. Very sweetly she gave what she thought was the correct answer, but in an uncertain, hesitating way. She was wrong, and the teacher was so injudicious, and lacked refinement and common sense to such an extent, that she turned to me, as if to apologize for the child before her face: "This little girl is the most stupid child I have in my school." After the class was dismissed, I told the teacher that I did not believe that the little girl was intellectually stupid; that there was probably some physical defect clogging the pathway to her active little brain; and I requested an opportunity to talk to the child at recess, when I found that she could not hear my stop-watch tick until it was within nine inches of her right ear and eleven inches of her left ear. The average child, under the same local conditions, can hear this same watch tick at a distance of twenty-one feet.

How could the poor child answer correctly when she could not clearly hear what was asked? Every answer was a mere guess. After a time any child would become stupid under such conditions, believing it of no use to attempt to answer at all.

This little girl was, at my suggestion, given a seat not far from the teacher's desk and especial pains was afterward taken to speak distinctly to her. Some teachers speak to their pupils as indistinctly as if they were introducing two people at a reception whose names they do not exactly know, and so mouth their words into a meaningless, inarticulate jumble. She has since manifested such marked improvement that, at the close of the last school year, she ranked second in the class.

The dull pupil has an open mouth, and a long, drawn down face. The voice of the stupid pupil has a dull, thick, nasal sound, such as we all have when the nasal air passages are clogged by a bad cold. This elongated, stupid face of the dull pupil is due to adenoid growths in the vault of the pharynx. They should be removed by the surgeon. This can be done with great ease and facility. Multitudes of children can thus be saved from intense, acute chronic suffering, as well as from the cloud of black-damp stupidity. We owe it to all children to examine their hearing as well as their vision. Nineteen per cent of the pupils in our public schools have defective hearing in one or both ears. It does not seem to be a well known fact that impaired hearing is so frequent. Children thus affected have been accused of being lazy, listless, inattentive and stupid, when in fact it was their ears alone which were at fault.

No teacher, parent, clergyman, or other person interested in the welfare of children can afford to lose sight of the fact that the vast army of those suffering from nervous diseases is greatly augmented by subjecting the tender and immature nervous system of young children to the almost constant excitement and occasional overpressure and nervous strain attendant upon certain arbitrary, cast-iron requirements in some schools. How can the influences playing such havoc with the nervous system of children be guarded against? How can parents, kindergartners, teachers, nurses, and guardians be led to see the importance of this subject?

No reply can be more pertinent than that of Dr. Rachford: "If the campaign against the evil of constantly subjecting children to the nervous strain resulting from the artificial conditions which obtain in all cities is to be in any degree successful, then the whole subject must be placed upon a more exact

physiological basis than it has ever been before, so that those who have charge of the young may be told not only that nervous strain is an important cause of neurotic disease, but told also why this is so."

Teachers and guardians of the young should know that the nervous system of the child differs very materially from the nervous system of the adult. They must be told that the child, especially in his nervous organization, is not "a little man;" his nervous system is structurally and functionally immature; it is excitable, unstable and under feeble inhibitory control; the sources of reflex irritation in the child are many, and the nerve centers discharge their force more fitfully and readily than in the adult. The period corresponding with the onset and establishment of the reproductive function in girls is a time when they are especially predisposed to nervous disease. These and other physiological peculiarities of the nervous system of childhood are much more potent for evil when associated with the various "blood conditions" casually related to the neurosis of childhood.

With children of good physical constitution, working within the limitations of their proper grades, there is almost no danger that a moderate amount of school work will in any way assist the development of neurotic disease, provided always that the hygienic conditions of the school, especially the light and ventilation, are good. But the strain of ordinary school work affects children of poor physical development (many of whom are, unfortunately, precocious) very differently. A large number of these children, by reason of bad heredity, are neurotic, poorly nourished and anemic, and many of them have tuberculous, rheumatic or syphilitic inheritance; while others, from accidental causes, such as bad hygiene, improper food, etc., are below the normal in physical development. The nervous systems of such children are in a condition of malnutrition, and are, therefore, not capable of doing the ordinary work of their grades in the public schools; and, if they are permitted to do this work, or if, as is often the case, they are encouraged to push forward into higher grades than the one to which their years and strength should assign them, disastrous consequences will surely follow, and their nervous systems may be injured beyond repair.



Such children, under the actual strain of school work, may develop chorea, hysteria, and other neuroses. An important duty, therefore, of every physician is to advise against much school work in children of feeble physical development, and to explain to parents and teachers why they should first have their physical defects looked after, and then be placed in a grade lower than that to which their age and intelligence should assign them. Under conditions of over-pressure and nervous strain, every grain of knowledge is gained at the expense of health. Of course, the predisposition to nervous disease is due to heredity. Would that every teacher could, in accordance with Beecher's trenchant injunction, for each of his pupils "select good parents to be born from." But alas! this can not be done.

In all education we should, if we would do the most for the child's health, follow the path of least resistance. Suppose you have a dynamo, with four strands of wire—one of copper, another of german silver, a third of steel, and a fourth of zinc—to transmit the current generated. Which wire will conduct the most of the electric current from the great generator? Why, the copper wire, of course. If you insist that the current must be conducted by the german silver wire alone, what takes place? You burn out and ruin your dynamo, for the electric current will follow the path of least resistance. Why not use the same common sense in the case of children?

When we speak of school work as the cause of disease, we mean not only brain work, but also the mental excitement that attends examinations and is a direct consequent of the reward-of-merit system still in vogue in some of our schools, producing such symptoms as the grinding of the teeth and jaws in sleep. It must be made to include and comprehend all that is comprehended in the term "school environment," comprising lighting, heating, ventilation, seating, rest periods, programme of work, and the like.

Again, fathers and mothers, beware of the danger of parading your children before the public in early childhood. How sad to see the little child, unduly excited, robbed of sleep, worried with anxiety, attempt to sing a song or "speak a piece!" When will parents learn that precocity is an abnormal condition in the human infant? This mental cramming is



generally begun at home, with the probable result of mental impairment. Mothers, look to the physical and retard, if need be, the intellectual development of your child. Vegetation and not intellection is the ideal life of early childhood. Above all give the child fresh air. The child may exist without fresh air, but no child can grow or work without fresh air.

Let us do all in our power to make the development of the child natural, in the most significant sense. In the fullest and most complete sense let us guard against nervous depletion, degeneracy and disease by seeking ever and always to make the child's nervous system his ally instead of his enemy.

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## JEWISH CHILD-SAVING IN THE UNITED STATES.

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After having tried in vain for several months to obtain complete statistics of expenditures by Jewish institutions and societies in the United States, with the number of children raised in each institution, to date, the average cost per capita, and the results, I was compelled to abandon the effort as hopeless. This must, therefore, be understood to be but a partial review of Jewish child-saving in our country.

Most of the child-saving by the Jewish people is accomplished in orphan asylums, of which there are eleven. (See annexed table.) The smallest annual per capita cost of maintenance of orphans is at Cleveland, \$113.29; the highest at Baltimore, \$249.83. The average is \$172.38. The Pacific Hebrew Orphan Asylum, San Francisco, reports that ninety-five per cent of the children who have gone out from it are self-supporting. Most of the other institutions try their best to equip their children with some trade or profession before leaving their alma mater. The Cleveland institution has added a manual training school to its curriculum. The Jewish Foster Home, Philadelphia, indentures and apprentices as many of its wards as possible, thereby minimizing the evil of institutional life to some extent. The Jewish Home, New Orleans, imitates the example of these institutions, and its administrators hope in the near future to send out only children who are self-supporting.

New York, besides the 2,000 orphans raised in asylums, has many other child-saving institutions, not only for orphans, but for other children of poor parents. The Hebrew Technical Institute is one of the finest institutions in the country for the encouragement of mechanical work. It was opened in 1883, and has graduated (to 1896), 1,263 children, at an average cost of eighty-five dollars. The number of pupils at present is 190. The Baron de Hirsch Fund is doing good work in child-saving in large cities, especially in New York.

For the present it is impossible to introduce the boarding-out system for this class of children, although its superiority to institutional life is recognized by the majority of the friends of child-saving.

The Chicago Manual Training School, whose superintendent is Dr. G. Bamberger, comes closest to the ideal, not only of orphan education, but of education of the poor man's child throughout the land. This excellent school was opened in the slums of the west side, October 19, 1890. The total number of children admitted, since its foundation, is 3,200. The outlay for the support of the school has been \$140,000 in seven years. It has accomplished wonders. It has transformed the children of poor emigrants into industrious, self-supporting men and women; and, through the children, has reached the parents, whose lives have been elevated and consequently rendered more happy. Dr. Bamberger is recognized by all friends of public education as one of the pioneers of the "New Education," started by Froebel and Pestalozzi in the kindergartens, whose aim is to develop the hand, head, and heart simultaneously. The manual training school in Chicago is, for me, the ideal of orphan education, when combined with the cottage system and training in practical agriculture.

The National Farm School, founded recently by Rabbi Joseph Krauskopf, near Doylestown, Pa., whose object is "the fitting of capable boys for practical and scientific agricultural callings," is an immense step forward in Jewish child-saving.

It is impossible to give the reasons in a short paper why the Jews, who were a race of shepherds and agriculturists, were forced to become merchants. Students of history know that during the dark ages—up to a recent period—a Jew was not permitted to own land, to till the ground, or to become a member of a trade's guild. Thank God, the clouds of intolerance, of race hatred, are beginning to be dispelled by the benign rays of universal brotherly love and benevolence. Especially here, in this blessed country, where freedom and equality are the sacred inheritance of the humblest of its children, a new era of happiness is dawning for mankind. Let us all work in harmony to remove all pauper children from the large cities and scatter them through the country, or raise them in agricultural or industrial colonies, making good farm-

ers of them, or teach them a trade by which they can make an honest living, and the problem of child-saving will be solved.

# STATISTICS OF JEWISH CHILD-SAVING INSTITUTIONS.

INSTITUTIONS.	Total number of children raised since foundation.	Expended for support.	Expended for building.	Expended for support of inmates in 1896.	Average per capita cost in 1896.	Number of children in 1896.
Hebrew Orphan Home, Atlanta		\$70,818 67	\$75,000 00	\$10,407 55	\$173 45	52
Hebrew Orphan Home, Baltimore.....	100			11,000 00	249 83	31
Hebrew Orphan Home, Brooklyn.....			130,000 00	12,353 53	118 49	200(?)
Jewish Orphan Asylum, Chicago.....						50(?)
Jewish Orphan Asylum, Cleveland.....	6,608	992,716 36	429,372 72	55,515 51	113 29	490
Hebrew Orphan Asylum, New York.....						790
Jewish Orphans' Home, New Orleans.....	845	536,274 34	209,293 69	18,940 24	144 58	131
Hebrew S. & G. Society, New York.....	3,047				144 58	714
Jewish Foster Home & Orphan Asylum, Philadelphia..				23,000 00	214 08	119
Jewish Orphan Asylum, Rochester.....	64	32,972 34	25,000 00		175 00	22
Pacific Hebrew Asylum, San Francisco.....	442				191 14	134
Totals.....	11,106	\$1,632,781 71	\$868,666 51	\$131,216 83		2,733

New Orleans.

MICHEL HEYMANN.

## WHAT CATHOLIC AGENCIES ARE DOING FOR THE REFORMATION OF JUVENILE DELINQUENTS.

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The Catholic Church is prompted by the desire of securing for eternal happiness the souls of men. Her unyielding doctrine, that "faith without good works is vain," compels her in fulfillment of her mission to endeavor that men shall not only believe, but that they shall live and act righteously and do good, in order that they may thereby attain a blessed immortality. The only hope for the intentional evil-doer, in the eyes of the Church, is that he shall voluntarily cease from evil and freely do good. To bring about this reform in the evilly disposed, she must effect a change of heart. Mere outward conformity to rule or law can never be considered by her the sum total of reformation. This, then, is her primary end. It is distinctively a religious one. The means she takes to attain it are religious. And that is why, in every system of reform, she prescribes as first and indispensable the application of religious methods. But the salvation of the soul is not her only end. Her ethical system does not stop here. She recognizes that man's relations are not only with his Maker and Eternity, but with his fellow-man and with time. Civil society is the means by which man can live the life of a social being, which he is. This society has its laws, which, when not inconsistent with the higher law, he is bound to obey. He assumes duties as a father, husband, brother, son, or citizen, which he is bound to perform. The good works required of him are not merely confined to the worship of the Supreme Being, but in the fulfillment of his duties to his fellow-man and to the state.

When, therefore, she endeavors to induce the erring to conform to either the moral or the civic law, she has in view not alone the glory of God, but the welfare of humanity. On this double ground rests the theory of all her works of charity—

especially of her works of mercy for the wayward and the delinquent. Other churches doubtless act from precisely the same motives. I only specifically mention this point, that her practice may be more clearly discernible from her theory.

Work of this character is generally committed to religious orders of men and women, whose lives are consecrated to the cause, after a long probationary period of careful training. The impulse which directs them to devote themselves to the work must be shown to be more than a mere emotional piety or a momentary exaltation of soul. They are tested for years under a most ingenious system, the result of centuries of experience, and unless they measure up to the required standard, they are not accepted for the work—they may not take the vows. It is remarkable that, as a result of this system, of hundreds of thousands, the world over, who have consecrated themselves to this undertaking, few have ever resigned until called to the bosom of their God. Who are these men and women? The weak of mind, sentimental souls, the disappointed with life? Oh, no! They are the best, the noblest, the most duteous, the strongest in mind and body, of our sons and daughters.

And here comes into play another of the singular influences of our church upon family life. When the son or daughter of a devoted household, just ripened into manhood and womanhood, comes to the parent and announces his or her determination to enter a life like this, the parent deems it to be a call from God; for he recognizes that no human motive, no material consideration, could prompt the young heart to make that supreme sacrifice. Although the parent may have looked forward to the solace and companionship of such a child, may have made sacrifices to prepare for him a station in life in which he might fill a place of honor or distinction, and even though it may mean the extinction of his house—the end of his race—he bows to the voice of the one who has given and has the right to take away. Not Abraham, leading his darling Isaac bearing the wood for the sacrificial fire, showed a greater resignation than does the parent loyal to the faith.

And now, to come to my special theme, the work of reforming juvenile delinquents and the young girls or women, who,

having sinned against the holy virtue, have become habitual offenders against it. I invite your attention to the work of reforming wayward girls, or, as they are so often unfortunately called, "fallen women"—far too many believing that they can never be lifted up to the plane of honorable womanhood again, but that they are fallen forever. This belief has been proven to be false by the experience, among other agencies, of two orders of religious women—the Sisters of the Divine Compassion and the Sisters of the Good Shepherd. The former have two houses in New York; one in the city, the other in White Plains. The Sisters of the Good Shepherd have numerous establishments throughout the world, of which a great number are in the United States and the Dominion of Canada. The subjects for reformation in these institutions are usually classified under four general heads.

1. The first is the "preservation class." This is composed of children of tender years, who have shown a wayward disposition, or who have been subjected to dangerous environment, or who are offspring of bad parentage. They are of various ages, almost from boyhood up to sixteen. Their lives have not been wicked, but might, if not properly directed, become so. They are trained in the ordinary branches of education and industry. They are entirely separated from the older girls, never being permitted to come into contact with them or even to see them. With the Sisters of the Good Shepherd, they are housed in a separate building. With the Sisters of the Divine Compassion, they are not only not housed on the same grounds, but, by a rule of the order, can not be quartered in the same town or city, unless the city be very large, and then in a separate institution bearing a separate name and in an entirely remote locality from the house for older girls. This is done for the benefit of the children, so that, among other reasons, they will not in after life be confounded with the older subjects, and feel any sense of shame from having spent the years of their girlhood in such an institution. These institutions in reality have more of the character of private boarding-schools and are deserving of the name of "preservation" classes, for they have undoubtedly prevented almost their entire charge from swelling the ranks of human degeneracy. The children, when they leave, are soundly grounded in prin-

ciples of religion and morality, and equipped with a good elementary education and industrial skill, which will enable them to earn easily an honest living in their sphere of life.

2. The second general class is composed of poor unfortunates recently taken into the institution from the ways of sin. With the Sisters of the Good Shepherd, they are either committed by courts, or placed in the institution by parents or guardians, or come of their own volition, seeking human and divine aid to protect their honor against their own weak, depraved natures. With the Sisters of the Divine Compassion, they must all to some degree willingly come under the influence of the institution, and must stay at least six months. The great majority of those committed reform, although to some of them the institution serves simply as a penal one, and, when their terms of commitment expire, they return to their old life.

3. But many leave, earnestly desirous of reform, and, fearful of their own strength to resist temptation, return and pray to be taken in until discipline and prayer shall make them better able to wage the fight for the safety of their soul. Many others at the expiration of their terms remain voluntarily, in order to make the work of reform complete. Their spirit is thus fortified, and thousands have gone out into the world strong and true women—now happy wives and faithful mothers—knowing by sad experience the dangers of the world and vigilantly guarding their daughters from the snares in which they themselves were entrapped, thus contributing to the propagation of an upright citizenship.

4. The fourth general class is largely made up of the elect of the third class of those reclaimed, whose reform is proven by from five to ten or more years of an unfaltering practice of virtue and of service to the institution, and who are promoted from the third class, called "penitents," to be known in the houses of the Good Shepherd as "Magdalenes," and in the houses of the Sisters of the Divine Compassion as "Children of the Precious Blood."

They concentrate their entire lives to the work of the order, take certain vows, and live for the good of others who are, as most of themselves once were, outcasts from decent womanhood. I say most of themselves, for there have been cases



where pure and unsullied girls, desirous of leading a life of humility, have voluntarily sought and obtained admission to this consecrated class. Thus, until death calls her, the formerly wayward Magdalene lives, working earnestly and ever to atone for her early offenses and to help others back to the paths of Christian rectitude. The fact that these women are Magdalenes is no certain evidence of past dishonor. Only those who were in the institution when the Magdalene entered, ever after know who of them in this fourth class has consecrated her virginal innocence to God, or who, after a life of sin, has offered to Him her truly contrite heart.

One institution now has over two hundred and fifty such women, many of them having been in the work thirty, forty and fifty years. If Mary Magdalene by her penitence secured the love of her Master—answer, ye who know the human heart—have not these, her daughters, shown a sorrow entitling them also to sainthood?

To ladies who are engaged in this noble work, I say, be stout of heart. Do not despair of the ultimate success of your efforts for the reclamation of your unfortunate sisters, poor daughters of Mother Eve. There is an element of moral nobility in woman's nature, which man has not, upon which you may rely. The uncharity of the world has almost convinced mankind that, after her sin, there is no hope in heaven or on earth for such a poor, weak woman. Teach her that there is hope, that if she wills it otherwise she is not lost. Teach her this, and that moral nobility which God has planted in her will assert itself, and she will help you to lift her up.

Before concluding this summary of the plan of organization and the classification of its subjects, I wish to make it clear that only stainless women are admitted to the sisterhood proper. In the Sisterhood of the Good Shepherd, the ones in charge are what are known as cloistered nuns, who, except when occasionally changed from one house to another, or when on the work of new foundations of the order, from the time they enter as postulants, never go beyond their convent limits.

As to the system by which the work of reformation is effected, I may say at the outset that no corporal punishment is ever inflicted upon any inmate. Degraded, depraved and rebellious though they may be, on their admission, the influ-

ence of their surroundings and the manifestation of human kindness will soon secure their submission. The system then begins to show its effect in their exterior conduct and has for disciplinary purposes been found adequate.

The first step towards the work of reform is the removal of the wayward girl from her dangerous environment and the outward occasions of sin. Her entrance and detention in the institution insures this. A regular mode of life, punctuated with regular hours of work and recreation, with regular meals of plain nutritious food, with sufficient and regular sleep, has a composing effect upon both her body and her mind. In many instances this restoration to a somewhat normal physical condition produces a healthful, restful feeling, long a stranger to its possessor. It produces contentment. In others it begets sober, serious thought, during which the better nature of the individual begins to assert itself, and contrition for her past life becomes immediately manifest.

It is not enough, however, to guard the soul from external occasions of sin, for the assaults of temptation, especially in this class of cases, come from within; and outward conformity to the laws of moral living is not conclusive evidence of reform. It assuredly will be one of the results of it. To help the poor victim successfully to resist depraving sins of thought is the next effort in the work. Supplementing, then, what already has been done, come the morning and evening prayers, with intervals during the day of short silence and meditation. The examination of conscience is made in secret, that the individual may discover and disclose to herself whether she has inadvertently or wilfully cherished an evil thought, or done an evil act, or broken even in desire a binding rule. Then she makes an interior expression of sorrow for her transgressions, and offers a prayer to God for courage to resist future temptation and the renewal of her purpose to amend her life. Into this daily routine the Sisters introduce regular occasions to inculcate a love for virtue and a detestation for vice. The lives of our Saviour and of his saints are held up for their daily contemplation—especially the lives of women like Mary Magdalene, Mary of Egypt, and many others, whose amendment of life and repentance lifted them from degradation to sainthood.

Habit plays a great part in this work. And in these cases

habits of womanly modesty are most important to be developed. Neither while at work nor at recreation (and their recreations are joyous and hearty and innocent), nor at any time are they to mention the name of any person outside the institution or of any circumstance connected with their past life. This rule is designed to prevent themselves or others from recurring to thoughts of persons or scenes, to dwell upon which might be harmful to the peace of their souls.

There is too great a variety in all this life for it to become monotonous. There is no idle time. They pray, or play, or sleep, or eat, or work (and work they do, for industry is another important element in the system, changing from one occupation to another by rule). But, whether sleeping or waking, at work or at play, the watchful eye of one of the Sisters is always upon them, silently speaking in approval of a good deed done or in gentle but firm reproof of any infraction of the rule. Many of them become so attached to their benefactresses that they would almost rather die than cause them pain or displeasure by careless or evil conduct. As the influence of each girl's good life acts and reacts on the others, their very companionship becomes reciprocally improving. But this influence, generally sufficient, is not left unsupported by other means. There is still a positive safeguard. A rule of the house makes it a matter of conscience for the girls to quietly report to the Superior, if any of their number so comport herself as to give scandal, or to endanger or retard the reformation of the rest by immodesty in word or act. And there are girls whose complete reformation is beyond doubt, whose penitence has been proven by perseverance, who, for the love of the good work, will spend years in the class without revealing to the others that she is not like themselves, in order that her example and her watchfulness may keep them from evil.

Finally, when these forces have almost imperceptibly done their work, when time and growing spirituality have deadened the feverish impulses of other days, she realizes what has been done for her. She watches the gentle nuns, from early morning till late at night at work to elevate her and those like her, slaving and praying almost from girlhood to the grave, resigning home and kindred, perhaps wealth and station in the

world, immuring themselves within the convent walls—all for her; and she sees the noble examples of the Magdalenes, most of whom had an experience like hers, and now, by years of penance and usefulness, are making atonement for their sins. Oh, then she recognizes that there is a balm in Gilead, and over her comes a calm, a holy peace; she feels that her courage has grown, but in humility and conscious of her frailty, she determines to fly from the first degrading thought. She has acquired a greater victory than any subjugator of armies—she has won a victory over herself and her depraved nature. Perhaps in many a silent meditation she imagines she sees the face and hears the voice of Him who, bending over a sin-stained woman nearly two thousand years ago, said: "Have none condemned thee? Then neither shall I. Arise, and sin no more."

I know that people commonly regard as patriots the soldier fighting for his country or the statesman earnestly engaged in making laws that will bring happiness to every home, and they are patriots indeed—but oh! let us not deny to those who are engaged in the noble work of making, out of bad material, good men and women for their God and their country, the full meed of a patriot's honor.

New York City.

JOHN J. DELANEY.

## OBSERVATIONS ON OFFICIAL OUTDOOR POOR RELIEF.

The legislature of Indiana in 1895 enacted a law requiring that all official outdoor relief given in the state should be reported quarterly to the board of state charities. The reports to the board show the name, age, sex and nationality of every person to whom relief is given, the date, the kind of help given, and its value or cost.

The board now has a record of the operation of this law for one full year. Some of the facts and comparisons drawn from the mass of statistics gathered may be of general interest, since the conditions and influences prevailing in Indiana are in the main common to all states and communities. Indiana had a population, according to the United States census of 1890, of 2,192,404, approximately the same as that of Massachusetts or Michigan. The following statistics, for the year ending August 31, 1896, have been compiled from quarterly reports from more than one thousand township overseers of the poor. Relief given by organized charities in the cities is not included.

Number of persons aided during the year.....	71,414
Number of males aided during the year.....	34,815
Number of females aided during the year.....	36,499
Number of times aid was given during the year.....	159,670
Number of children sixteen years and under.....	33,983
Number of persons sixteen to sixty, inclusive.....	27,847
Number of persons sixty-one and over.....	6,697
Number of families aided.....	13,401
Number of white persons aided.....	67,945
Number of colored persons aided.....	3,469

### Nationalities :

American.....	52,774
Irish.....	2,329
German.....	4,569
All other.....	11,742

### Principal reasons for giving relief :

Lack of employment.....	1,962
Sickness and burials.....	8,880
Old age.....	2,247

Widowhood and non-support.....	1,631
Insanity or idiocy.....	334
Blind, deaf, or crippled.....	1,613
Number given transportation.....	3,035
Occupation of those aided (heads of families only):	
Farmers.....	1,279
Housekeepers.....	1,972
Skilled trades.....	1,961
Clerks, agents, office employés.....	25
Professions.....	182
Laborers.....	9,173

*Proportion of Total Population Aided\**—Probably the most significant fact contained in these statistics is that, in a total population of less than two and a quarter millions, over seventy-one thousand persons received official outdoor relief during the year, or an average of one in every thirty-one of the entire population of the state. The natural inference would be that in Indiana the agricultural and mineral resources are poor or are in the hands of monopolies, and the standard of living among the masses of the people low; that extreme poverty is common and wide-spread. The truth is, however, that the state is peculiarly rich in the amount and quality of its fertile soil, its hard wood timber, its great beds of coal and stone, and its immense natural gas field. There is a notable absence of corporations or individuals of great wealth, and the natural resources of the state are in no instance in the control of monopolies. There are no great cities with congested populations, to which we may look for general or extreme destitution. Building and loan associations have done for Indiana what savings banks have done for Massachusetts and other eastern states. In 1896, 157,264 people were stockholders in building and loan associations in the state, and the total amount of their investment was \$38,095,147.70. These associations operate principally in towns, but have thousands of stockholders in the country districts. The number and value of mortgages is not excessive, transportation facilities are of the best, and markets for

\* The census statistics referred to in this paper are for the year 1890, while the statistics of out-door relief relate to the year ending August 31, 1896. The increase in population from 1890 to 1896 would slightly modify some of the proportions and percentages here given, were it possible to determine what that increase has been.

all manner of products are easily accessible. The average value of the taxable holdings for every voter is \$2,050. With all these favorable conditions existing, why has so large a proportion of the population received poor relief? Is it because of actual need, or is it the fault of the system of relief giving?

*Outdoor Relief to Children*—It is noteworthy that forty-seven and one-half per cent, or nearly one-half, of those who received aid from overseers of the poor during the year were children sixteen years of age or under. We touch here upon one of the most obdurate and exasperating problems in the whole field of charity. What shall be done in the case of a family in which children are suffering from destitution because of the general worthlessness of their parents? Without the children, the problem would be simple; the adults would be compelled to take care of themselves. How far are we justified in permitting children to lack comfortable food, clothing, and shelter, when to assist them involves the assistance also of their improvident or vicious parents? It is plain that in the distribution of outdoor relief in Indiana scores of thousands of dollars have been expended to maintain homes in which children are educated into pauperism. These children would be vastly better cared for, were those homes broken up and the children placed in the care of thrifty and well-to-do families, where they would receive, free from public expense, such training as would make them industrious and self-reliant. To solve the child problem would be practically to solve the problem of official outdoor relief.

*Assigned Reasons for Aid Given*—The statistics under consideration show the reasons assigned by overseers of the poor for giving relief in 19,882 cases. The reason for relief is shown in but 19,882 cases, while 71,414 persons were given aid, because an entire family may be in destitution on account of a single cause. For instance, a man's illness may be the reason for giving aid to an entire family.

It will be noted that lack of employment was the reason for giving aid in but 1,962 cases, or ten per cent of the total number of assigned causes. The "hard times" which have prevailed for several years past might reasonably have led to the expectation that the percentage of relief due to lack of



employment would have been much greater than these reports indicate. The natural inclination of applicants for aid to justify their plea by the statement that they can not procure employment, and the tendency of relieving officers to justify their expenditure by citing reasons which appeal to the common mind, give the assurance, on the other hand, that the number of persons rendered destitute by lack of employment has not been underestimated.

In a very large proportion of the 3,035 cases in which transportation was given, a contribution was no doubt made to the tramp evil. It has long been the practice of township overseers of the poor in Indiana to ship away wandering mendicants, in order to be rid of the expense of supporting them, without regard to the actual place of residence of such persons or the rights of other communities to which they are sent. This is an admitted abuse, which has been the subject of much legislation; but in the central and western states the laws designed to regulate the transportation of those who have no legal settlement in the communities in which they become public charges are of such an imperfect character as to be of little value.

*Aid to the Foreign-born*—The statistics of nationality, as reported, are too far from complete to serve as a basis for any exact conclusions. It may be broadly determined, however, from a careful examination of the figures, that the ratio of foreign-born persons receiving aid to the total number of persons aided is little, if any, greater than the ratio of foreign-born persons in the state to the entire population.

*Percentage of Colored Persons Aided*—According to the reports of the United States Census of 1890, two per cent of the population of the state of Indiana was colored. The reports of official outdoor relief show that 4.9 per cent of those who received such relief were colored.

*Occupations of Those Aided*—The township overseers' reports give the occupation of 14,592 persons aided. Reports of occupation refer only to heads of families. The statistics upon this point are not complete. The figures given nevertheless demonstrate that the man or woman without a skilled trade is the first to require public assistance. Of the 14,592 cases in which occupation is given, 9,173, or sixty-three per



cent, are classed as "laborers." On the other hand, the number of persons aided who had skilled trades was 1,961, or thirteen per cent.

*Amount of Relief as Related to Actual Needs*—As official outdoor relief is now administered in Indiana, the amount of relief given in any community is not an index to the amount of actual poverty or distress in that community. To demonstrate this fact, it is only necessary to analyze the official reports. In a certain county, one person in every thirteen of the population received aid from the township overseers of the poor, in the year to which these statistics refer. Adjoining (and similar in topography, soil, climate, and character of population) is another county, in which but one person in every 208 received official outdoor relief. Although local conditions may account for a slight excess in the amount of relief given by one of these counties, it is idle to claim that so great a difference is justified by any conditions of actual distress in one or prosperity in the other. The reports from which these statistics are drawn are honeycombed with inconsistencies hardly less striking than this. Great differences in the proportionate amount of relief given are to be found, not only between adjoining counties and between counties which, though not contiguous, are similar in almost every respect, but also between adjoining townships in most of the counties. Two or three illustrations must here suffice.

Take the group of wealthy, prosperous and progressive counties in the west central portion of the state, composed of Tippecanoe, Montgomery, Boone, Clinton, and Carroll. The proportion of population receiving trustees' relief in these counties during the year was, in Boone County, one in 38; Carroll, one in 32; Clinton, one in 22; Tippecanoe, one in 18; and Montgomery, one in 16. In Tippecanoe and Montgomery counties the proportion receiving township assistance was more than twice as great as in Boone County, and about twice as great as in Carroll County. These counties compose a compact body of fertile and highly cultivated land, with excellent transportation facilities, and with identically the same climate in every portion.

Descend from counties to townships. The eight townships containing the largest eight cities in the state gave relief in

proportion to the population as follows: The township containing the city of Lafayette gave official outdoor relief to one in 11 of its inhabitants; that containing the city of Richmond aided one in 24; that containing the city of Evansville aided one in 24; that containing the city of South Bend aided one in 25; that containing the city of Fort Wayne aided one in 26; that containing the city of Terre Haute aided one in 30; that containing the city of New Albany aided one in 35; that containing the city of Indianapolis aided one in 59. The proportion of citizens aided in the city of Lafayette, which is one of the wealthiest cities according to population in the country, is more than five times as great as in the city of Indianapolis, and more than twice as great as in any of the other cities here mentioned. The city of Richmond, composed originally of a Quaker population and still in many ways dominated by Quaker ideas of thrift and conservatism, has always been regarded, and undoubtedly is, one of the most prosperous and substantial cities in the state. Yet in Richmond one person in every twenty-four received official outdoor relief during the year.

Clinton County is one of the best agricultural counties in Indiana. Its largest city has not more than 8,000 population, and its soil is uniformly fertile and in a high state of cultivation. The population is largely of New England descent and is thrifty and prosperous at all time. Clinton County contains fourteen townships. The proportion of population in each of these townships which received official outdoor relief in the year under consideration was respectively as follows: Center township, one in 8; Washington, one in 32; Johnson, one in 35; Sugar Creek, one in 36; Ross, one in 39; Kirklin, one in 43; Owen, one in 43; Forest, one in 52; Michigan, one in 57; Warren, one in 63; Union, one in 122; Jackson, one in 141; Madison, one in 180; Perry, one in 182. Center township, in which the proportion was one in 8, contains the city of Frankfort, with a population of possibly 8,000. No other town in the county contains more than one thousand population. The people of the different townships appeal to the overseers of the poor for relief as educated by previous overseers, and the overseers now in office respond to applications for aid, according to their several dispositions.

Throughout the state the conditions are the same. No uniformity, little or no investigation, little attention to common business principles, and no sane, deliberate and shrewd inquiry into the actual needs of applicants or into the best methods of supplying those needs. The result is what might be expected—a hodge-podge of loose business methods and official extravagance, in which the unfortunate and the impostor share alike; in which independence is broken down and pauperism and professional mendicancy are fostered; in which the suffering and distressed are humiliated by association with the fraudulent in the public mind; in which the exigencies of party politics and the demands of personal favoritism may be satisfied without detection; in which more than \$500,000 is annually expended of hard-wrung taxes; and in which there is no inducement to properly discharge the duties of the position, and no reward for personal effort. In saying this, it is not meant to intimate that the township overseers of the poor are a dishonorable body of men. They are good and bad, exactly as a thousand private citizens are good and bad. They work under laws loosely drawn and loosely interpreted. They succumb to customs which have prevailed among their predecessors for many years. They yield to pressure brought upon them by prominent members of their small constituencies. They are not paid a sufficient salary to justify them in giving to the duties of the office the time necessary for their proper discharge. They are burdened with a multitude of other duties, in addition to that of looking after the welfare of the poor. The criticism here made of their methods must be considered in connection with the numerous and serious disadvantages under which they labor.

He who attacks an existing order usually gains but an impatient hearing, unless he is prepared to propose a remedy for the faults which he points out. Knowing this full well, I am compelled to confess my inability to propose a system of official outdoor poor relief which would meet the countless demands upon it. As society is at present organized, I doubt the wisdom of absolutely abolishing official outdoor relief, although that method of disposing of the entire matter appeals strongly to me. If a cask leak from a thousand small apertures, the waste can not be controlled. If the waste be

only from the spigot, it may be quickly and easily regulated. Under the present system of official outdoor relief in Indiana, the public funds are wasting through a thousand channels. Would it be possible, by placing the administration of official outdoor relief in the hands of a few trained officers, so to regulate expenditures as to insure the benefits desired and at the same time to prevent waste and the fostering of mendicancy?

Indianapolis.

ERNEST BICKNELL.

## OUTDOOR RELIEF IN CANADA.

In Canada, as throughout the British Empire, we have been congratulating ourselves on the wonderful advance, material and mental, which the world has enjoyed during the last sixty years. Yet, with all our scientific and industrial progress, one spectre still haunts us that no scientific conjuring has been able to lay. Lazarus still sits at the gate of Dives, even amid the pomp and splendor of our Queen's Jubilee.

Baffling as the problem has proved itself, it behooves us to face it as best we can. "Blessed is he that considereth the poor." It is just consideration—fair, sympathetic, brotherly consideration—that is to-day most urgently needed. It is easy to bestow a hasty alms to relieve distress (or our own pain in contemplating it). It is not difficult, for some, to accept ready-made theories which would forbid, as "pauperizing," the exercise of even true and intelligent charity, and which, vaguely and superficially caught up, supply a convenient excuse to the selfish and the illiberal. It is not so easy, though more needful, to analyze and discriminate; to meet differing needs by differing methods; to watch opposite evils, and to devise the best way out of the dilemma that confronts us. There is at present so strong a reaction from the old habit of mere almsgiving, derived from a simpler past, that the social pendulum is in danger of swinging to the opposite extreme, so as to risk ignoring the true charity which, like mercy, "blesses him that gives and him that takes." But not all the political economy in the world can absolve us from the duty of "hearing the needy when he cries" and "dealing out our bread to the hungry," if that be the only thing we can do for him. In a world where the children of one Father are made, as it would seem, purposely dependent upon each other for so many things, material help, given and taken in the spirit of true brotherhood, the spirit of Christ, should not necessarily be pauperizing to the receiver. If it seems to be so, it is because the receiver has been pauperized already. If the truth of our human brotherhood were fully realized, neither

misfortune nor its resulting dependence could be regarded as degrading, whether in the case of the invalid of the home or of the destitute of the great family.

But the complexity of life often prevents the giver and the receiver of help from coming into that personal contact which promotes real sympathy. And the bestowal of alms, in the grudging and often contemptuous spirit in which a bone is thrown to a dog, is apt to have a degrading influence, though the fault may lie more with the giver than with the receiver. The old patriarchal relations of rich and poor have passed away forever, together with more primitive times; and we now deal with poverty more or less mechanically, through the medium of some sort of machinery. We regard the poor rather in the mass than as individuals. Since we can not bring back the old, simple plan of individual helping individual—by far the best plan, if wisely pursued—it is needful that we should give the more careful consideration to the causes and remedies of that perplexing mass of poverty, which is to so great an extent the result of scarcity of work, but also too often of shiftlessness, improvidence, laziness and intemperance.

How are we to deal with it, so that, while we relieve, as we surely must, the bitter stress of cold and hunger, we may at the same time raise, not depress, in the social scale, the objects of our care?

We sometimes hear it gravely maintained by those who should be able to take a wider view, that only the "deserving" poor should be helped at all. Now, aside from the consideration that the most "undeserving" often have young and helpless families, whom we can not leave to perish, they would have to be very undeserving to be worthy of capital punishment by starvation. Moreover, if modern scientific investigation teaches us anything, in this connection, it is that we must judge others relatively to the circumstances of their lives—their heredity and environment. For, while it follows from the divine fatherhood and human brotherhood that all men are born with an equal birthright to the freedom of action which belongs to rational beings, it is by no means true that all men are born equally free to follow the dictates of reason; still less is it true that all are gifted with equal mental and physical powers, or even with equal powers of discerning

between right and wrong. More than this, evolutionary science teaches us that all living beings are subjects to a law of degeneration or reversion to a more primitive type, when the influences are withdrawn which guided their ascent in the scale of life. In civilized communities it is not uncommon to find whole families thus lapsed into semi-barbarism. But among our poor, especially among those who have come to us from the old world, we have many families of more or less degenerate stock. The degrading influence of their environment for generations has sent them into the world with weakened physiques, enfeebled minds, relaxed energies, and they are in consequence of an inferior moral type. Such unfortunates can no more help these characteristics than they can help the color of their eyes or hair. Shiftlessness, improvidence, lack of energy, tendency to dependence, even a craving for drink, are as certainly the result of their deteriorated constitutions as the energies, the foresight, the independence, on which we are too apt to plume ourselves, are our heritage from ancestors moulded under widely different circumstances. When we add to such constitutional tendencies the influence of insanitary surroundings, precarious employment, seasons of semi-starvation, and too generally badly prepared food, we have to deal with an ever increasing number of families already pauperized by nature, whose members nevertheless claim our earnest sympathy and uplifting aid. Shall we dare to stigmatize these degenerates as unworthy, when they are simply what heredity, environment, and our social system have made them? Have we not rather reason to dread lest we shall prove ourselves unworthy the nobler heritage with which we have been endowed, if we do not make use of it in the divine mission of seeking to raise those who have fallen by the way and to "make straight paths for their feet, lest that which is lame be turned out of the way?" Let us not dismiss with cheap condemnation the "undeserving" poor, but rather—

At the balance let's be mute,  
We never can adjust it;  
What's done, we partly may compute,  
But know not what's resisted.

In Canada much of the pauperism scattered throughout our communities arises from the influx of degenerate English emi-

grants. The extremes of heat and cold to which they are here subjected, and the extent to which they are usually obliged to depend upon charity from the time of their arrival, strengthen their natural tendency to pauperism. Add to this prolific source of poverty two others, (1) the tide of commercial depression which has overflowed this continent, paralyzing many industries and driving hundreds of men from the ranks of skilled into those of unskilled labor; and (2) what must be reckoned a permanent factor in our national life, the inclemency of our winters, which almost entirely arrests outdoor work and, during several months of every year, reduces the ordinary laborer to compulsory idleness—and those the very months in which nourishing food and fuel, expensive necessities of life, are most imperatively needed. Of course it is easy, with the cheerful readiness we usually display in settling our neighbor's affairs, to say that John Smith should have saved enough from his summer's pay to tide him over the winter. Possibly he might have done so if, in the first place, he had had steady work all summer; and if, in the second, he and Mrs. Smith had been models of economy and good management. But the first condition is nowadays rather the exception of the rule; and, as for the second, one might almost as well look for grapes on thorns.

We have in Canada no official system of outdoor relief and very little paid agency. Hitherto, we have dealt with the problem of poverty provisionally, contenting ourselves with tiding over the necessities of the hour. Nothing else has indeed been possible, without united action on the part of the country generally, which has not yet been devised. Each city and town has adopted whatever means of relieving distress has seemed most practicable under local conditions. In some places relief is granted mainly from civic funds but dispensed by voluntary agents; in some, a distributing agent is paid by the municipality, while the funds dispensed are supplied by individual generosity; in some, municipal funds are distributed by a paid official; while, in others, the funds devoted to poor relief are voluntarily contributed, with small occasional aid from civic sources, and the distributors are volunteers.

In Toronto, the Queen City of the West, where many benevolent institutions are maintained with exceptional gen-



erosity, a low estimate of the public and private expenditure for relief (chiefly private) is \$300,000. That this amount is insufficient to meet the actual needs of the situation is shown by the sad fact that recently there were, in Toronto gaol twenty-eight old people shut up with felons for no crime but destitution and helpless age. About \$17,000 was granted by the city council last year for outdoor relief, which was distributed chiefly by the managing board of the House of Industry, composed of leading gentlemen, by whom the entire city is divided into districts visited by unpaid male agents, who investigate the needs of applicants, and all able-bodied men, as a condition of receiving aid, are assigned a certain amount of wood cutting or stone breaking. There is, besides, the Toronto Relief Society, managed by ladies, who within a more limited sphere administer relief in case of need, and, with no small devotion, maintain an industrial department for women, giving out needlework, for which a fair rate of remuneration is paid, and which is afterwards sold—with some difficulty, owing to the competition of cheap goods in city shops. A relief officer is paid by the city, but he simply receives applications and sends the applicants to the proper quarters for relief. It is estimated that during last year more than eight thousand persons received aid, the proportion amounting to about one in every twenty-two of the population, which is nearly double the corresponding proportion in London, England. There are also the usual national and church relief societies. Complaint is made, as a matter of course, of "overlapping." On the other hand, it is maintained, by some of those who look into the matter in detail, that this "overlapping" amounts only to the supplementing, by one society, the insufficient aid given by others—especially in cases where families are large. There are also complaints that the same families are helped year after year. This is an universal complaint, but nothing else can be expected under present conditions.

In Montreal, the city maintains a relief department in connection with the House of Industry and Refuge, whose board of management, an influential committee of gentlemen, includes representatives of the various national societies, who administer relief derived from private generosity, after due investiga-

tion but without any labor test. There, too, an industrial work similar to that in Toronto is carried on by a committee of ladies, who furnish employment to about two hundred poor women, and encounter the same difficulties in disposing of the articles made.

In Halifax, outdoor relief is administered by a city official, but the fund is supplied by voluntary subscription—voluntary in the fullest sense, since it is unsolicited. As in Toronto, recipients of relief, if able-bodied, are expected to do a certain amount of work in return for the aid given.

In St. John, N. B., a very large almshouse receives a considerable proportion of the needy, who are employed in the work of the institution. Outdoor relief is given, when needed, from public funds, by the almshouse commission, after strict investigation.

Returning westward, the prosperous city of Hamilton annually votes \$6,000 for outdoor relief and pays an official to administer the same. Last year the amount was insufficient to meet the existing need; and a special collection was made in the city by a benevolent association of ladies, in order to supplement it. The arrangement is not satisfactory, since the task of investigating applications is more than one man can accomplish.

In London, Ontario, the city grants relief in certain cases, and the Woman's Christian Association also collects and distributes voluntary contributions. In St. Thomas and Belleville, the municipal council grants annually a considerable sum for outdoor relief, the administration of which is entrusted to a committee of benevolent ladies. In Brockville, relief by the town is administered by a municipal committee.

In the city of Kingston, the funds for outdoor relief are raised almost entirely by voluntary contribution and are dispensed by unpaid agencies. The St. Vincent de Paul society cares for the Roman Catholic poor, and the city poor relief association, managed by ladies, for the rest of the city poor. These ladies not only collect funds and visit the homes of applicants, but they attend in turn daily at their committee rooms, to receive applications for aid, which are then investigated. In order to prevent imposition, the committee includes representatives from church and other

benevolent agencies; and, in the face of great discouragement, it maintains a small industrial department for giving work to poor women. For two or three years past a small grant of two hundred dollars has been made by the municipality, which is divided between the two societies.

In the small town of Gananoque, near Kingston, the town council appoints one man to look after the few cases of need, and it supplies him with the necessary funds. This is the plan generally adopted by small towns and townships, where the demand for relief is only occasional, and where there is neither scope nor material for a special organization.

In our capital city, Ottawa, an official is paid a small salary by the city council. All applications for relief are referred by him to some one of the generous church societies, which care for nearly all cases of destitution. In exceptional cases he has permission to give what is required from the public funds. He also acts as supervisor of the potato-patch or garden-plot system, which, though it has been tried in other places, has been more satisfactorily worked out in Ottawa than elsewhere in Canada, possibly because of the special facilities offered, and also because of the earnestness with which it has been prosecuted. For an expenditure of about \$200 a return was secured of produce worth \$700. Apparently this plan only needs to be taken up with sufficient energy, in order to succeed under certain conditions; but it must be always somewhat uncertain and limited in its scope.

These representative examples sufficiently illustrate the diversity which prevails in methods of outdoor relief in Canada. There have not been lacking demands for a national system, which should at least possess the advantages of unity and of equalization of pressure of a burden which now weighs heavily on the benevolently disposed. Yet many thoughtful Canadians would deprecate the adoption of anything resembling the English poor law system, which has produced, as we believe, so rank a crop of pauperism. For the touch of the state, in administering charity, is cold and lifeless. It is devoid of sympathy, which must be an element in any real uplifting force. Might not the state intervene in a far better way? To give work to the needy is a truer mode of helping him than mere almsgiving. But, since the lack of work is

one of the chief causes of poverty, how is work to be provided for the relief of the unemployed? For charitable societies to attempt to solve this problem is like trying to make bricks not only without straw but without clay! Municipalities, as a rule, will not face the question, for it means extra taxation, always unpopular with the taxpayers; and even if they were willing to open public works for the purpose of helping the destitute, our severe winters would be a serious obstacle to success. Nor can business men be expected to form syndicates to devise work on principles of pure philanthropy. Yet, if we are wise, we shall try to find some means of stemming in time the growing tide of pauperism.

I believe that only the state can do it, by establishing, not centers of relief, but centers of employment. I ventured last winter to suggest, as a national jubilee scheme, the provision of government technical schools for training boys in handicrafts, little, if at all, practised in Canada, which might in time relieve the congestion in both skilled and unskilled labor; and that, in connection with such schools, bureaus of employment should be instituted, where the unemployed might find work, and where those showing some aptitude for such handicrafts might receive instruction which might afterwards be turned to good account. Since this suggestion was made, an article has appeared in an English periodical recounting the remarkable results growing from the encouragement of similar industries in Europe, where they were instituted as a cure for agricultural, as well as commercial depression. Since we suffer from both these forms of depression, we might profitably study a remedy which has proved so efficacious for both. In Germany it has been tried with signal success. The little state of Würtemberg, for instance, was until recently purely agricultural, impoverished by over-cultivation, and its condition was deplorable. Since the development of these village industries, there is not a pauper in the whole kingdom. One of them is linen weaving, which is successfully carried on by handlooms, notwithstanding the competition of machinery, by a rural population engaged part of the time in agriculture. In Switzerland, we all know how the industry of wood carving, introduced during the present century, has increased the prosperity of the Swiss peasants. In Italy, Hungary, Austria,

Bohemia, Moravia, the Tyrol, and even in Russia, such industries prosper. In the province of Moscow alone, forty-three different categories of village industries have been established. In certain congested districts of Bohemia, the adoption of such industries in 1874 has resulted in transforming a poverty-stricken population into a prosperous one. Among the industries which have so materially relieved the pressure of poverty are, (besides those already noted) leather stamping and embossing, glass engraving, cutlery, decorative work in iron, brass and other metals, toy making, ribbon weaving, button making, wire and wicker work, hand-loom wool weaving, the manufacture of all kinds of small iron and tinware, wood turning, straw work making, varnished and cardboard ware, porcelain painting, embroidery, and artificial flower making. These industries are greatly helped by the formation of village banks, which supply the small capital needed, and, being co-operative, the profits go to the people; and also by the establishment of technical as well as agricultural schools, which enable the rural youth to carry on their farm work with more intelligence and success. In the technical schools of Bavaria, boys are taught wood carving, pottery and basket making; girls, plain needlework, dress-making, drawing and bookkeeping. If manual training is made a regular department of our public school work, as it should be, in order to fit the larger part of our population for their life work, this will form an excellent foundation for technical school work, in addition to its proved usefulness in training pupils in neatness and accuracy, as well as in the important habits of diligence, love of order, patience, perseverance, and in that love of construction which, by inculcating respect for the work of men's hands, teaches at the same time the much needed lesson of contempt for wanton destruction and promotes a state of mind opposed to that of shiftless indolence.

A state system which should undertake thus to meet the need for relief by providing work for the needy, could also take within its beneficial scope the perplexing question of the tramp. It is an anomaly in our Christian civilization that we have been able, on this continent, hitherto, to do so little with and for this waste product of modern social forces—a class of

unfortunates whom we sweepingly mass together under an odious designation that seemingly excludes them from human sympathy, and leads us to treat them much as Orientals do their pariah dogs. Yet, while we send missionaries to India and Africa, and have some regard even for the "heathen Chinese," at least so long as he stays at home, it is surely worth our while to make an effort to rehabilitate these men of our own race, whom by our careless neglect we are brutalizing into desperadoes. Many of them have been driven into their present position by the stress of adverse circumstances, which have deprived them of a regular occupation and forced them to roam from place to place, because there is literally no rest for the sole of their foot. The man without a local habitation is perpetually compelled to "move on." No one wants him anywhere. City authorities are afraid to make for him the provision which common humanity dictates, lest they should become unpopular, as the result of "encouraging tramps;" and so, no matter how footsore and weary, he must keep moving on, like a modern Wandering Jew, till, perhaps, his miseries are ended forever by a hasty leap from a train on which he was stealing a ride, or in the ashes of a barn which has served him for a temporary shelter. Driven from the cities, he becomes a terror to the isolated country folk, to unprotected women in lonely places, and thus by our culpable neglect we really keep in circulation an army of incipient highwaymen, desperate because destitute, and who feel that every man's hand is against them. It is time that this question was faced and dealt with for some purpose by the United States and Canada acting together; for, with such a long conterminous frontier, it can not be effectually dealt with by either alone. The yearly loss of property caused by fire through the carelessness of tramps, not to mention the tragedies which from time to time startle us from our apathy, ought to convince our legislators that it is worth while to incur considerable expense in putting an end to this evil. Why should not the ordinary municipal police laws be made applicable to the entire country, so that destitute vagrants may everywhere be arrested in their vagrant career; those who will work provided with work in an institution until work can be procured for them elsewhere, and those who will not work sent to gaol or to a house of correc-

tion and there compelled to work? The tramp who is a vagrant through misfortune should be treated with the same humanity usually shown to other destitute persons; for while the man who will not work should not eat, the man who can not find work must not be left to perish by the way. Such labor bureaus as have been suggested might set the hopeful tramp to work, with other unemployed men, and so not only save him as a citizen, but, by teaching him a new handicraft, put him in the way of earning a surer livelihood than before. By this means we might redeem our waste humanity from becoming a propagator of social weeds and thorns, and rid the country of a growing incubus, and charitable people of the painful dilemma between the certainty of positive inhumanity and the risk of encouraging idleness and vice. Even the degenerate tramp should be judiciously cared for, and, when it is possible, guided into a better way.

In conclusion, I venture to offer some practical suggestions, which would certainly help us in Canada to deal with the problems before us:

1. That an effort be made to organize, in every city and town, a committee of thoughtful, public-spirited men and women, for the purpose, not of actively relieving the destitute, but simply of giving careful consideration to the most practicable methods of finding work instead of alms for the unemployed. These might be designated "Friends of the Poor," or by any other name expressive of their aim.

2. That such committees, after ascertaining what sort of work is most practical in their several localities, should report to a conference at some central place, from which suggestions might be forwarded to our governments in regard to the formation of labor bureaus and technical schools, should their establishment be found advisable.

3. That a strong representation be sent from this conference to the American and Canadian Governments respectively, asking that some united and effectual method be adopted for the suppression of the tramp evil, and the conversion of tramps, if possible, into respectable and industrious citizens.

If, by any such means, we can somewhat lighten the ever-increasing burden which poverty imposes upon the community,

and add to the number of useful and self-respecting citizens, instead of swelling the ranks of a pauperized and degraded class, we shall do the country one of the greatest services in our power to bestow.

Kingston, Ontario.

AGNES MAULE MACHAR.



## COLONY CARE OF THE EPILEPTIC.

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The Ohio Hospital for Epileptics at Gallipolis, Ohio, is the pioneer institution of its kind in the United States. A brief history of what it has accomplished, with a word as to its future hopes, will be of greater interest than any personal opinions or theories I could present.

The problem of providing proper accommodations for epileptics of all classes, especially for those with unsound or defective minds, has engrossed the attention of persons interested in nervous and mental diseases for many years. In Ohio, as far back as 1879, a bill for the establishment of a separate institution for their accommodation and treatment almost became a law, passing one branch of the legislature. Not, however, until 1890 was a law enacted providing for the establishment of a hospital for epileptics and epileptic insane. All epileptics resident in Ohio are eligible for admission to this institution, up to the measure of its capacity, each county being entitled to a number proportionate to its population. No discrimination is made on account of mental condition, age, or sex.

The buildings, as originally planned, consisted of stone cottages having a capacity of fifty beds each, located symmetrically about a group of executive buildings and connected by tunnels with a central power-house, which was to furnish heat and light for all, and a central kitchen and bakery, flanked by two congregate dining-rooms, one for each sex. The whole group, with estimated accommodations for one thousand patients, was planned so compactly as to cover scarcely more than twenty-five acres, leaving the balance of one hundred acres of the original tract for ornamentation and gardens. The wisdom of this plan was seriously questioned, and subsequent experience and events have led to an entire modification of it, so far as practicable. Of the original thirty-six buildings, only thirteen have been built as designed. The location and design of six others, now nearly completed, have been materially

changed. One hundred and twenty-five additional acres of land have been purchased, and a cottage for the insane constructed at a distance of one-half mile from the original group. Other buildings, projected for the future, are to be much farther away, their precise location depending upon the possibilities in the selection and purchase of land, which may or may not adjoin the tract now owned by the state.

The hospital was opened for the reception of patients, November 30, 1893. Six more cottages have since been erected, and when the buildings now in course of construction are completed, which will be on the first of January next, accommodations will have been made for 900 patients. The buildings will then consist of eleven residence cottages, with from fifty to seventy-six beds each; one laundry cottage, for seventy-five resident patients; one cottage for the insane, with a capacity of 200; one school-house; one industrial building, containing eight large, well lighted and well ventilated rooms, accommodating twenty-five patients each in any of the manual industries commonly followed; one kitchen and bakery building; one ice machine and cold storage building, with a capacity of eighteen tons daily; two large congregate dining-rooms and one boiler, power, and electric light building. The next buildings proposed consist of a group suitable for a dairy and a residence for patients with agricultural tendencies, which will be located wherever land can be purchased, best adapted for the purpose; hospitals, one for each sex; shops of various kinds for ordinary industries; a chapel; an amusement hall and executive building; and such other structures as may be required for a complete colony. The cost of the buildings, up to the time when those under way shall have been completed, will be \$455,000.

The first patients were received, November 30, 1893, at which time provisions had been made for 250 males. September 1, 1894, cottages for 200 females were opened and immediately occupied. One year thereafter, two new cottages, with a capacity of seventy-six each, one for males and one for females, were opened. For the first few months the difficulties of management were so great, owing in part to the limited facilities for classification, as to be almost discouraging. The enormous task will be recognized of harmonizing so many discordant ele-

ments, suddenly brought together, placed under the guidance of untrained attendants, and with only the scantiest means at hand for assorting them into harmonious groups. Especially will this be apparent, when it is remembered that each of these patients had in private life been permitted to have his own way, unobstructed by opposition, either on the part of his family or of the community in which he resided. The very nature of his disease had rendered him an object of pity and indulgence to his parents and relatives, while his irascible temper, and, as a rule, his unreasonable disposition, made him a citizen with whom argument was considered anything but desirable by his neighbors. Many of the patients came from almshouses, many from the lower walks of life, and were uncouth in their manners and dress, filthy in their habits, and rude in their conversation. The improvement most noticed by visitors has been the wonderful change in their deportment. Association with others afflicted like themselves, has taught them forbearance and patience. Unusually affectionate in their dispositions, they have come to realize their own infirmities and temper, by observation of others similarly afflicted, and pity joined with counsel have so promoted self-control, that personal encounters are not now nearly so frequent with 700, as they were with the first fifty. This improvement has been aided materially by mild discipline, such as a temporary deprivation of liberty and enforced absence from the ordinary amusements. The change for the better is also apparent in the matter of general deportment and dress. Politeness has taken the place of boorishness in those to whom politeness was an unknown quantity prior to their admission. The social influences of the institution are manifest, even in the most degraded, and especially in the younger, patients. The day-schools, Sabbath-school, and regular religious services in the chapel, the prayer-meetings in the cottages, as well as the social enjoyments of the amusement-hall, have all contributed to the up-building of the polite as well as the moral character of the inmates.

The question has frequently been asked, if the effect of witnessing seizures in others is prejudicial in causing undue excitement and in cultivating the habit of the epileptic attack through imitation. Our experience at Gallipolis shows con-

clusively that such is not the case. Indeed, the matter-of-fact manner in which attacks in others are witnessed by the epileptic is wonderful. A seizure in the amusement hall or chapel, while of a character to cause the greatest excitement and consternation in an ordinary assembly, is scarcely noticed, and it does not at all interfere with the attention of the audience. The cry, so terrifying to the ordinary congregation, excites here but a passing glance, simply to satisfy curiosity as to the identity of the sufferer, and that is all that is thought of it.

Perhaps the strongest argument in favor of the congregation of epileptics lies in the safety insured by their association. No sooner is the premonitory cry, which so often ushers in a seizure, heard than willing hands fly to the sufferer's assistance. Everything is instantly dropped, so that no time may be lost in reaching him before he falls. Many times have I heard this cry and witnessed the rush of patients to reach their fellow in time to catch him and prevent injury from falling, and, as they usually walk together, serious accidents are very infrequent. To show how rarely such accidents occur, it is only necessary to state the fact that no serious accident has happened in Gallipolis for more than two years, during which time more than eight hundred patients have been treated; and further, to emphasize the safety which resides in congregation, it may be stated that, of less than two hundred patients temporarily visiting their friends at home, during that time fourteen have met with fatal accidents and several others with very serious ones.

Among the most important means of treating epilepsy regulation of the diet occupies the front rank. Many experiments have here been made in diet. Bills of fare have been made out, with varying quantities of different foods, for each day in the week, and have been carefully compared with the number of attacks following. A free meat diet has been found to exercise a prejudicial influence, and we only allow it for the mid-day meal. Care is taken to encourage deliberation in eating, and, to that end, meals are served in courses. Fruit is given freely at all seasons; when fresh fruit is not in the market it is supplied in canned or evaporated form. It forms the principal article for breakfast and supper, supplemented by some cereal and milk. The only meats permitted are fresh beef, either

roasted or boiled, mutton, fowls and fish. All pastry is tabooed. No articles of diet are allowed to be fried. The bread is usually served stale, the only exception being occasional allowances of cornbread, which is served hot. Coffee is allowed for breakfast, and milk "ad libitum" for the other meals. Singularly enough, many of the vegetables accounted as indigestible, such as cabbage, cucumbers and the like, have been found to exercise no deleterious influence upon the disease.

Perhaps one of the most important problems presented is that of employment. In a congregation of persons, having such a divergence of tastes, habits, education, age, physical strength, and mental acquirements, the question of employment becomes a very intricate one. To meet it successfully, a great variety of occupations must be provided. Fortunately, the requirements of a large colony are such as to furnish suitable employment for a great number of persons of different conditions. After all the necessary branches of labor have been fully filled, however, a large surplus of patients is found to be still unemployed. Housekeeping, including the care of the kitchen, dining-rooms, laundry, sewing and mending-rooms, together with that of the farm, gardens, and grounds, gives employment to about one-third of those capable of manual labor; while the offices, store-rooms, drug-room, etc., furnish clerical work for a few who possess the necessary education and skill. For the large remainder, shops are to be constructed for carrying on various trades. Some industries, such as basket-making, mattress-making, book-binding, etc., have already been fairly started; and an industrial building is almost completed, in which about two hundred may be employed in various other occupations suitable to their condition. It is the intention of the management to establish, in the near future, a manual-training school, more especially for the benefit of the youth, in which useful trades may be taught, so that the patient may, in case of recovery, be able successfully to compete with others in the struggle for existence, or, in the event of his disease remaining permanent, he may, by his labor, lessen the burden of the community taxed with his support. I have not sufficient enthusiasm to believe that this or any other similar institution will ever approach the point of being

self-supporting. I do believe that the cost of maintenance can be brought to a much lower standard than that of any other eleemosynary institution. The best type of epileptic colony in the world is doubtless to be found at Bielefeld, but a study of its reports will show a very wide gap to be filled before it approaches a self-supporting revenue. Other industries are to be introduced as rapidly as possible, among the most important of which may be mentioned the establishment of a dairy farm for supplying all the butter and milk, brick yards and joiner shops for providing new buildings for the future needs of the institution, and so forth.

Much importance is attached to regularity of habits, encouraged by a residence in the hospital. Patients are expected to go to their meals at exact hours, to retire for the night and rise in the morning at the same hour, day by day, and to have all their other habits regulated with perfect exactitude.\*

Of the medicinal treatment, I can only say, in a general way, that many remedies have been tried, and that all new suggestions, from whatever source, have been given a patient trial with varying results. Epilepsy has ever been regarded by medical men as one of the least hopeful of diseases, so far as the expectation of complete recovery is concerned. Those who have had the largest experience rate the percentage of recoveries very low, while the great majority of physicians regard this disease as practicably incurable. It is, therefore, with no little gratification that attention is called to the remarkable improvement in the large percentage of patients received at Gallipolis, and to the probably permanent recovery of a reasonable per cent of those treated. Without going into details, there has been a reduction in the number of attacks by more than three hundred per cent, while in severity the pro-

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\*A well equipped laboratory, supplied with the best direction we have been able to procure, has been instituted for scientific investigation of the disease, and it is confidently hoped that new light may be shed upon its causation, character, and treatment.

A day-school, which we consider one of the important adjuncts in treatment, has been in successful operation for three years, and we are now on the eve of occupying a new and commodious building constructed for the purpose, and furnished, in addition to the ordinary style, with comfortable retiring-rooms in case of attacks. Much benefit has also been derived from the kindergarten and physical culture classes.

portion has been relatively as great. At the close of the fiscal year ending November 15, 1896, fifteen patients were discharged as recovered. Patients are considered recovered after a residence of two years from the time of the last attack. These patients have been corresponded with since, and up to the present time have continued well, more than three years having passed with the majority of them without any return of the attacks. From present indications we expect to send out more than double that number at the close of the present year, next November.

I can not too strongly emphasize my convictions, based upon nearly four years' experience, of the efficacy of making separate state provision for the epileptic. We shall not find in any state institution, a parallel to the establishment at Bielefeld, for the very good reason that religious zeal can never be supplanted by state labor, no matter how consecrated the efforts of the management may be; but, with such an example before us, we may hope to bring lasting benefits to a hitherto neglected class of unfortunates, and to provide much better care than they are now receiving, at a greatly reduced cost.

Gallipolis, Ohio.

H. C. RUTTER, M. D.

## POOR LAWS OF THE UNITED STATES.

Canon Barnett has called attention to the fact that of all agencies for the relief of the poor, governmental agencies are by far the most important. The state assists more widows, orphans, defectives, prisoners, aged persons, and sick, than all churches and private persons combined. Therefore the legislation which governs this vast expenditure demands our serious study. It reaches out the hand of help to the dweller in the most remote township within the national domain. It cares alike for the native and the foreigner, for white and black, and for every form of need and infirmity. As to this point Prof. A. G. Warner, in his valuable book on American Charities, makes the following remark: "In each commonwealth the fabric of the public charitable institutions rests upon the quicksands of the poor law, which few study and probably none understand." The present paper aims to furnish some data for the consideration of this difficult and complicated subject. It is based upon a careful comparison of all the statutory enactments, judicial decisions, and administrative interpretations of all the states and territories of the American Union, so far as it has been possible to procure the necessary information in one of the best equipped law libraries in the United States. Mr. H. A. Millis, whose faithful, arduous, and efficient assistance has made the accomplishment of this task possible within the time allowed for it, will, in the paper which follows, present a phase of the subject which I here purposely omit. Additional details will be published later.\*

For American students it is needless to reproduce the forms of our local and general government. A single fact it is important to emphasize: Each commonwealth makes laws which

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\*Mr. Millis's paper will be printed in the next number. The University of Chicago has undertaken the completion, under Professor Henderson's direction, of the studies outlined in this article, and the results will appear from time to time in the *Journal of Sociology*. Dr. Henderson requests that his attention may be called to any omissions and errors in the statements made by him in this article.



deal with the matter of public relief (1) by giving sanction and generality to local customs, (2) by regulation of local administration, (3) by creating and conducting charities which belong to the commonwealth itself. The function of the federal government, save in the territories and in the District of Columbia, and in relation to immigration, is unimportant.

Dr. E. Münsterberg declares that the entire field of the poor law is simply an exact determination of the personal relations of giver and recipient. All else is by the way; it relates to methods of administration, and does not belong to its indispensable content. Thus we exclude all private charity, save as regulated by law; all schemes for thrift and insurance, such as savings banks, loan associations, and the like; and all purely protective legislation. So far as a person, by his own means, or by the means of those connected with him, or by private charity, is not sustained in life, public relief enters as a factor. The poor law decides two questions: who shall give and who receive. With this careful and exact limitation, the subject is not quite so formidable as it would otherwise appear. Yet the difficulty of classifying the mass of material is very great.

I shall attempt to present in compact form the legal answers to the following questions: (1) Who is entitled to public relief? (2) On what political community does the burden of support fall? (3) What are the essential principles of administration?

I shall deal primarily and chiefly with the resident pauper, who has a legal settlement, leaving to Mr. Millis that portion of the pauper class without a settlement, the members of which are, in varying degrees, migratory.

A comparative view of our poor laws may direct the attention of younger or more backward communities to the experience of the more advanced and highly developed communities. Such comparison stimulates investigation and thus leads to improvement. After this comparative study of the law as a whole, further examination of the legislation of the several states in detail is requisite, similar to that so well done by Prof. John Cummings, of Harvard University, for Massachusetts and New York.\* The genetic development of the law must be traced from its earliest to its latest stage. This latter attempt will not be made in the present article.

\* Compare Prof. S. M. Lindsay's study of the laws of Pennsylvania.

*First*: The Recipient—Who is entitled to public relief? The legal pauper must, for some reason, be unable to support himself; for instance, because of infancy, illness, infirmity, defect, old age, or lack of remunerative employment. He must be without help from others naturally bound to support or aid him—namely, relatives within the prescribed degrees of consanguinity or affinity. He must be without property or income. Finally, he must have a “settlement,” gained by birth in the district, or by residence for a stated term of months or years, or by sustaining to some citizen who has a settlement the relation of parent, wife, child, or apprentice.

*Second*: The Giver—What political division is responsible for giving or withholding relief, where application is made for it by an individual claiming to fall within the above description of a legal pauper?

The political divisions liable to perform this duty are: (1) the state, (2) the county, (3) the township, (4) the city.

1. The state regulates the public relief given by counties, towns, and cities; it stimulates, directs, prescribes rules, supervises, corrects errors and defects, and supplements local provision for relief. Legislation is permissive or mandatory. Sometimes it merely guides the impulse and stream of local relief; sometimes it unites the resources of the commonwealth to provide large and costly institutions, which would too heavily tax the resources of a narrower territory.

In a few states the constitution requires the legislature to establish and maintain a system of pauper relief. Usually, however, the legislature is left free in this regard; yet no state has entirely disregarded this natural duty.

Outdoor relief is seldom provided for by a state tax. In a few of the older states dependents without local settlements are designated as “state paupers,” who are aided at the cost of the state treasury.

2. In most American states the county is authorized or required, as the case may be, to relieve and support the indigent poor. This is the prevalent system, although the New England states have always shown a preference for the system of more purely local relief by towns. New Hampshire has both town and county organization in pauper relief.

The county may discharge its duty directly, or it may employ

local officials for administration. These local authorities may be appointed for this purpose by the county authorities, or they may be elected by the people. They sometimes have additional duties imposed upon them by law, relating to roads, schools, and other interests. It is impossible to bring all the various existing combinations of local official responsibility under any single formula of expression.

In one group of states the county does not appear in outdoor relief, but this responsibility rests primarily upon the towns, those who have no local settlement being relieved at the cost of the state. Another method obtains in certain states, where the town is ordinarily the burden-bearer, but paupers without a town settlement are maintained by the counties. In still other states some counties provide all outdoor relief, while in other counties it is furnished by the towns; and the law authorizes the counties to change at pleasure from one system to the other, either by a popular vote or by the act of the county legislature. In most states the county system prevails, and the burden rests upon this political division. The poor tax is a county tax. The direct almoners report to the county officials, and are in some degree under their direction.

3. In New England, where the town meeting has from early colonial times been the popular organ of control, it was natural that poor relief should be governed by it. These towns, however, guarded their privileges with jealousy, which compelled the state to provide relief for dependents who were denied rights of aid by towns.

In the South and West, where the pioneers lived in isolated homes, remote from each other, the county became the natural basis for relief. But the township organization offered a convenient instrument of disbursement. There is evident a tendency to lay this burden upon the town, since electors are more ready to scrutinize the methods of officials, when they can see and feel the direct effects of the system.

In Delaware the "hundreds" give relief.

4. Legislation recognizes in increasing measure the peculiar needs of cities, and it permits or enjoins them to assume the burden of their own poor.

*Third: Administration of Relief*—We come now to the

consideration of the more complex question, by what agents and methods is public relief given?

*1. Outdoor Relief.*

*By the State:* Where the town system prevails, and where paupers without local settlement are treated as state charges, relief to state paupers is administered by the town authorities, and the cost is reimbursed from the state treasury.

In Massachusetts the state board of charities, through its several departments, has charge of the poor in the state almshouse and workhouse, and of children placed in families; also of the sick state poor and of state poor temporarily aided by town officials. This board audits the accounts of towns for aid granted to the sick who have no settlement, to the aged and others who can not be removed to a state almshouse, to paupers requiring only temporary aid, and to foundlings and destitute infants. In New York the legislature appropriates funds for the relief of state paupers, arranges with local authorities for their distribution, and the state board of charities supervises the accounts, as well as the work.

*By the County:* An interesting difference must here be noted in the different conceptions of the relation, in different states, of poor relief to the judicial and executive branches of local government. In some states the supervising authorities are judicial, and in others administrative. They are, for example, judicial in Nebraska (justice of the peace), Idaho, Utah, and Oregon (county courts), Georgia (ordinary), and Tennessee (county judge). Commonly, the officials belong to the administrative department; for example, in New York, a board of supervisors, supervisors in Mississippi, supervisors of the poor in Michigan, county supervisors in California, and county commissioners in Indiana, Minnesota, North Dakota, South Dakota, Montana, Colorado, Arizona, Nevada, Washington, and Florida. It is usual to give to these county authorities power to levy a special tax for the benefit of the poor, by way of both indoor and outdoor relief. In some states they appoint the local almoners; in Michigan the county supervisors appoint the directors of the poor.

*By the Town:* Where the town system pure and simple is in vogue, the officers are elected and report to the town meet-

ing. It is their duty to investigate cases of distress, and to provide suitable relief. They must keep records, which are open to the inspection of all citizens.

Under the county system, the township officers bear various titles—trustees, overseers, auditors, agents, commissioners. They are sometimes elected, sometimes appointed by the county authorities, and they report to the county officials.

It is desirable that legislation should be had requiring transcripts of all records of pauper relief to be forwarded to the state boards of public charities, for by no other means can we ever hope to secure reliable statistics of outdoor relief. From this point of view the methods of Massachusetts, Ohio, Indiana, and Michigan may be studied with advantage.

The mode, quantity and kind of relief are rarely prescribed by law. Outdoor relief is expected to be temporary. The legal presumption is in favor of the maintenance of a permanent pauper in the poorhouse. But the facts of administration by no means always agree with the law in its letter or in its spirit.

Outdoor relief must be in kind, not in money. This is an unwritten, rather than a written, law. It is, however, legally obligatory in Minnesota. The details are left to the discretion of the almoner.

## *2. Boarding Out.*

In many parts of the country, especially where the population is sparse, there is no almshouse. This may be due to the fact that there are too few paupers to justify the expense. If paupers are homeless and helpless, they need the surroundings of home life. From early times this condition has been met by boarding such paupers out, a method which has been approved and authorized in the statutes of many states. The county or town officials enter into a contract with a farmer or other person, who agrees to care for the paupers who may be assigned to him for a fixed sum, per capita or in gross. In making this contract, the value of the pauper as a laborer is occasionally taken into the account. In some states, as in Oklahoma, Nebraska, Indiana, and Ohio, the law stipulates that this method shall be employed until a poorhouse is provided.

Binding out is a practice not essentially different from board-

ing out. It is more suitable for children and youths. In some states idle and dissolute beggars or vagrants may be bound out to persons willing to employ them. In Maine, New Hampshire, Vermont, and Rhode Island it is provided that their earnings shall be applied to the support of their families.

### 3. *Almshouses and Workhouses.*

The alternative of outdoor relief is the poorhouse. The statutes evince a slight preference to indoor relief, but the selection of the method to be adopted in each individual instance is generally left to the discretion of the local authorities. In theory the poorhouse or almshouse is a workhouse, where it is expected that every inmate shall earn his living by his labor in so far as his strength permits. Naturally the law takes no notice of the practical difficulty of securing efficient labor from paupers, the great majority of whom are immature, aged, crippled, ill, vicious, or possibly criminal. Further classification and specialization in separate institutions or in separate departments of the same institution is demanded, in order to provide for the peculiar needs of each of these classes. District workhouses would greatly simplify the problem of the county infirmary.

Reference has been made to a class of paupers known as "state paupers," for whom provision must be made in institutions, where outdoor relief is impracticable or undesirable. Massachusetts maintains a state almshouse for state paupers, which is governed by trustees appointed by the governor and is supported out of the state treasury. New York selects fifteen county almshouses and supports its state paupers in them by agreement with the county officials as to terms and conditions.

Statistics show a steady increase in the number of county almshouses. The most common rule of law is to authorize county officials to purchase land, erect a building or buildings, and appoint a superintendent to manage the institution. In some states the county farm is leased to the highest bidder, or some other contract is made with him, by the terms of which he is granted permission to appropriate to himself whatever he can make out of the farm and the labor of the pauper inmates.

We have already seen that, where the number of paupers is

small, it is often more economical to contract with some farmer or farmers to care for paupers at a stipulated rate than to purchase a county farm and provide an almshouse. Under this system the farmer's home is really converted into a poorhouse on a small scale. He is sometimes clothed with quasi-official authority, which enables him to compel the paupers under his care to perform such labor as is possible for them.

Where townships are responsible for their own settled paupers, they may be legally authorized to send them to the county farm, paying to the county whatever may be established as the rate of compensation for town poor so supported. Towns and cities are sometimes authorized, on the other hand, to provide poorhouses of their own and to require dependents to accept relief in them.

With respect to the admission of inmates, legislation is usually limited to the determination of the officer authorized to grant the necessary certificate to enable the keeper in charge of an almshouse to receive and retain a pauper committed to it. It is very desirable that the terms of admission should be exactly and carefully defined, in order to prevent the almshouse from becoming a snug harbor for vagrants, and in order to turn away from it children, the feeble-minded, and the insane, who can be more suitably cared for elsewhere. A radical advance in legislation on the subject of almshouse commitments is much needed.

The employment of inmates is expressly required by law in many states. In some states counties are authorized to establish stone-yards, wood-yards, and other labor tests. The difficulty of providing suitable occupation for paupers is very great, especially in the northern states, where the winters are long and severe and the ground is frozen for several months. As this problem is worked out locally, the successful results of experimentation will no doubt gradually be reflected in legislation. Meanwhile, the experience had with the German, Dutch, and English colonies of workingmen requires to be carefully studied by legislators, and tentative experiments should be made in a similar direction. It is notorious that idleness is the curse of our existing poorhouses in every portion of the land.

It is important that discharges from the poorhouse should



be legally controlled. The general opinion embodied in law seems to be that the sooner a pauper leaves the public institution, the earlier will the taxpayers be relieved of the burden of his support, and that therefore we ought to place no obstacle in the way of his going. The silence of the law permits paupers to discharge themselves; so that, when the birds return in the spring and the wheelbarrows begin to creak in the lane, these migratory jailbirds move forth, singly or in groups, to frighten farmers' wives, beat their way on railroads, and beg from door to door. Frequently, imbecile women make use of the almshouse periodically as a maternity hospital, and then go forth again unhindered, to become the irresponsible prey of their own passions and of the passions of vicious men. Evils such as these call loudly for proper remedial legislation. Vagrants must be provided with work, and, if reluctant to work, compelled to labor for their own support, an end which can be accomplished only by sentencing them to compulsory labor in a workhouse, rather than in an almshouse, for a definite or indefinite period.

#### *4. Sick Paupers.*

Two general methods of caring for paupers are prescribed by our laws, which correspond respectively to outdoor and indoor relief; namely, (1) medical attendance at their homes by physicians paid for this service from the public treasury, and (2) medical attendance in some hospital or infirmary owned or subsidized by the community.

It is usual to appoint a county or city physician, who is paid from the rates. His salary may or may not be fixed by law. Ordinarily it is determined by agreement with the local authorities, but in Pennsylvania the statute fixes it at \$300 per annum, and in Nebraska at \$200.

In South Carolina and Texas, the town or county is authorized to provide an infirmary in connection with each poorhouse. In New York, Ohio, and many other states, special authority is given to cities to erect and maintain hospitals. Or the state itself may, as in Connecticut and Mississippi, make appropriations for the support of hospitals, reserving to itself the privilege of sending to them the indigent sick. Michigan maintains a hospital in connection with the medical school of



its state university, and the poor are sent to it from the counties. Pennsylvania maintains a number of special hospitals for miners in the coal regions of that state. In that and in other states it is provided that states, counties, or cities may contract with private hospitals for the care of the sick poor at a fixed sum per patient. Or the law may provide that municipalities shall have and exercise an option whether to maintain hospitals of their own or care for the sick poor in private hospitals under contract.

#### *5. Relief of Dependent Children.*

The laws vary greatly, in respect of the scope of the protection given by them to dependent and neglected children. Massachusetts is a type of the most extended assumption of parental duties by the state. All children under fourteen years of age, who have no local settlement, there become the wards of the state, if they are public charges, are neglected or cruelly treated, are not educated, or are exposed to vicious example. The towns care for their own dependent children.

Statistical inquiries show a great diminution of the number of children in poorhouses. Public opinion is rapidly crystallizing in opposition to this barbarous custom, and this opposition is expressed, not only in the private care of dependent children, but in legislation. The following states deserve to be placed upon a roll of honor, as having enacted laws prohibiting the placing of innocent youth in contact with confirmed paupers and vagrants. Separate provision is made in Massachusetts for all under the age of sixteen years, except infants with their mothers; in New Hampshire for all between the ages of three and fifteen, except those of unsound mind; in Connecticut for all between the ages of two and sixteen, after a home has been provided; in Rhode Island; in New York for all children except the crippled; in Pennsylvania for all except defectives; in Michigan; in Indiana for all except infants; in Missouri for all between the ages of five and sixteen, except defectives; in Minnesota for all between the ages of two and fourteen; in Maryland for all between the ages of three and sixteen, except defectives. Ohio also has a place upon this roll of honor. Possibly some states which ought to have been here included have been overlooked, although care

has been taken to make the list complete. The silence of the law in other states is ominous, for it implies that local authorities have the power to neglect one of the plainest duties of humanity.

Massachusetts boasts an infant asylum and an elaborate system of placing children out in private homes. New Hampshire cares for children in private institutions, having regard in their commitment to the religious belief of their parents. So does New York. Rhode Island has a state home and school. New Jersey makes use of private homes, not sectarian, and pays for the support of each child at the rate of \$1.50 per week. In Pennsylvania counties are authorized to build children's homes, which must not be in the vicinity of poor-houses. Michigan, Minnesota and Wisconsin have state public schools and a placing-out system. Indiana, Ohio, and Kansas authorize subsidies by counties to private children's homes. Montana has a state institution for children. Colorado has a state home for dependent children and another for foundlings and orphans. West Virginia, South Carolina and Maryland subsidize private institutions. In North Carolina, the county commissioners have power to establish county children's homes.

A good home, with genuine family care, as all are agreed, is better than the best "institution." Four methods of placing dependent children in families have been recognized, from an early day, in our statutes, namely: (1) adoption, (2) binding out, (3) placing out, and (4) boarding out.

1. Adoption is the method which corresponds to personal attachment between a child and its foster parent. It often results from the simple fact of living together, begun under one of the other methods of placing out. In order to secure possession of children to their foster parents, various methods of transfer of parental authority and responsibility have been authorized by law. The overseers of the poor, who are official guardians of dependent children, may consent to their adoption. Or the parents of such children may give similar consent. Or, where private charitable corporations are the legal guardians of children, consent may be given by such corporations. In all cases the deciding authority is the local court, and adoption is authenticated by reference to the judicial record in each case.

2. Binding out is a method which corresponds to the conception of a business contract. A farmer or manufacturer agrees to support, clothe and educate a child, with the express understanding that the youth is to render a return for his support up to a certain age in labor. Apprenticeship is still recognized by law, but it is in less common use than formerly, owing to the introduction of machinery in nearly all modern industries. Under the factory system but a short term of apprenticeship is requisite, after which an employé is qualified to earn wages; this opens opportunities for boys, which render them unwilling to serve out their time.

3. Placing out and boarding out are methods which arise from the necessity of providing for at least a temporary home for certain wards of the community. To avoid the evils incident to life in large institutions, where adoption is impracticable, the authorities are empowered to make contracts with private families for the maintenance and education of dependent children. Placing out is usually without cost, and is relatively permanent; boarding out is for a fixed sum, and the relation formed is of a less permanent character.

Legal measures to separate children from their vicious parents require to be carefully guarded. It is an exceedingly delicate task to avoid opposite extreme perils; to hold parents to their responsibility, and, at the same time, to protect helpless children from cruelty, neglect, and immoral surroundings and example.

#### 6. *Dependent Defectives.*

Three purposes control public provision for defectives: education, public health, and public security. The blind and the deaf are often classed with the defective, because they suffer from the defect of a sense, not that it is intended by this expression to imply that there is in them any defect of intelligence, or, if trained, of the power of self-support. This characterization has been objected to, but it is impossible to discuss the question of the duty of the state toward all persons who require some form of special care at public expense without including them. The educational factor is dominant in their case. In case of the insane, the epileptic, and the feeble-minded, the educational end is subordinate, while health and

security are dominant factors. The purpose of care for inebriates is not yet clearly defined in the social consciousness, and this mental confusion displays itself in incongruous legislation.

The states have relieved the local governments from the chief burden of the education of the blind and the deaf, and of the care and treatment of the acute and dangerous insane. A narrow territory is not able to support a large institution. The state can secure a higher order of ability for the treatment of these difficult forms of misfortune. Classification would be impossible in small institutions maintained by counties or towns.

*The Blind:* The governing principles with reference to legislation on behalf of the dependent blind are as follows: (1) All children are entitled to an education and preparation for life. The free public school must be open to all, rich and poor. (2) Bodily infirmity should be no bar to the enjoyment of the advantages of the public school system. If ordinary methods of education fail, other alternative methods known to science should be provided. (3) No child can legally be excluded from the public school on account of the poverty of its parents; therefore, in order to secure school privileges for indigent children, they must be given such assistance as they require. This brings the dependent defectives within the scope of the poor law. (4) State institutions are more suitable for defectives, because there are too few of them in any town, or even in a single county, to make the maintenance of separate institutions for their benefit economical.

In nearly all the states the cost of board, tuition, and other incidental expenses of the indigent blind, while receiving an education in a state institution, is borne by the state, while that of transportation and clothing is usually charged to the county or town in which the pupil has a settlement. In Connecticut and Rhode Island the cost of clothing and transportation is also paid by the state. In North Carolina the county pays, and in Delaware payment is made from the school fund. In some states the number of years during which a blind person may be retained in a state school at public expense is limited by law, in others not. The laws differ also as to the age of admission to a state school in different states, the general principle being that persons of school age are eligible.

*The Deaf:* The same purposes and principles regulate the social treatment of the deaf which govern that of the blind, as just stated. Provision is made for payment by the parents or relatives of blind and deaf pupils in state institutions, where the parents are in a pecuniary condition to do so in a number of states; in others, the institutions are free to all citizens of the state without exception, as are the public schools.

*The Insane:* The admission of insane persons to almshouses is a recognized defect in the legislation of many states, and it is everywhere liable to gross abuse. The famous Wisconsin plan must not be confounded with almshouse care of the insane. It is a system of local care of the chronic and harmless insane under state regulation and supervision. With the consent of the state board of control, counties may establish county insane asylums, but not otherwise. The state board has power to pass upon the architectural plans, as well as upon the location, and if not satisfactory, its consent will be withheld. For each insane patient maintained in a state hospital the county from which he is committed contributes \$1.50 a week toward his or her support; and, on the other hand, the state pays \$1.50 per week for the support of each chronic insane patient in a county asylum.

In a past age the insane were popularly regarded as dangerous creatures, "madmen," who had to be restrained, in order to prevent them from inflicting injury upon themselves or others. For this reason it was natural to confine them in prisons. But the progress of science and philanthropy has slowly modified public opinion in this regard, and the law has been correspondingly amended. The correct view is now commonly accepted, that the insane are simply sick folk, whose nervous disorder requires special hospital treatment. The insane are as a rule no longer liable to be sent to jail, although, where detention hospitals are not provided, the jail may, without express legal permission, be used as a place of temporary confinement for dangerous lunatics. The law in Connecticut forbids such detention under any circumstances. Maryland permits the keeping of insane persons in jail not longer than ten days. Virginia, West Virginia, and the territory of Oklahoma permit their confinement in jails, "if there is no room for them in the asylums." There ought always to

be room for them in hospitals and asylums; but, unfortunately, proper provision for the insane does not keep pace with their rapid accumulation in custody.

Our statutes still reveal, with the proverbial conservatism of legal conditions, a fading reminiscence of the ancient superstition as to the criminality of insanity. The insane are still "tried" before a judge, and sometimes before a jury, as if they had committed a criminal offense; and the procedure in inquests in lunacy too frequently suggests a presumption of responsible wrong-doing. This is more than a mere question of phraseology. Penalty attaches to a voluntary anti-social act; insanity is disease. The statutes should make this distinction so plain that the prison may be terrible to offenders, while the hospital is recognized to be a solace and refuge for the unfortunate. There must, of course, be legal procedure and solemn forms of examination of alleged lunatics, in order to protect the innocent against spite and greed, and the public from imposition. In some states, the courts commit the patient to a hospital upon the certificate of one or more physicians; in others a jury is either required or may be demanded. A few states, notably Iowa, provide for the creation of permanent commissions in lunacy.

The laws of Massachusetts, Michigan, Minnesota, and Virginia provide for boarding out the dependent insane who are quiet and harmless.

The dependent insane may be supported by the state, the county, the town, or the city, according to their settlements. The common rule is for the state to pay the cost of maintenance, while the municipality provides for the cost of clothing and transportation. Provision is usually made for collection by the state of the cost of board and treatment from the friends of patients who are able to pay for the same. In a few states, for instance in Illinois, no public officer has authority to receive payment for the care of patients in insane hospitals. It is claimed that, by requiring such payment, the benefit of state institutions could be extended to many who now languish in almshouses, as to many curable cases for whom there is now no room in these institutions.\*

\* Dr. Henderson here gives expression to a common opinion, for which there is in fact but slight foundation, if the matter is considered impartially in all its bearings.—Editor CHARITIES REVIEW.

*The Feeble-Minded:* The progress of science and the wider diffusion of general information have compelled a degree of recognition of the characteristics and needs of idiots and imbeciles, which begins to find expression in legislation. The majority of the members of this helpless class are cared for at home. But adult idiots are permitted to go at large, like derelicts drifting in the channels of commerce, obstructing travel and endangering life. Recent legislation reveals a tendency to regard the feeble-minded as educable and capable of being qualified by suitable training for the ordinary pursuits of life. This is an error. But it should be the aim of every advanced commonwealth to maintain at least a custodial department for the large number of imbecile youth who are organically incapable of being trained for competitive careers. The following states have provided special institutions for the care of the feeble-minded: New York, New Jersey, Pennsylvania, Ohio, Michigan, Wisconsin, Minnesota, Indiana, Illinois, Iowa, Kansas, Nebraska, California, Kentucky, and Maryland. Proper subjects are sent from Delaware to the Pennsylvania state institution for idiots. Arizona commits idiots to her asylums for the insane. New York has a custodial home for unteachable idiots and an asylum for feeble-minded women. Several state institutions maintain both educational and custodial departments.

*Epileptics:* The epileptics have not yet come to be generally recognized as a distinct class. Many serious cases of epilepsy are treated in hospitals for the insane, where they are an alien element. Separate institutions for epileptics are maintained at state expense in Ohio, New York, and Massachusetts. Maryland, Indiana, Michigan, Wisconsin, Minnesota, and California are moving in the same direction.

*Inebriates:* American legislation relating to inebriates touches the criminal law on one side and the pauper law at the other. Massachusetts, in 1895, provided a state hospital for dipsomaniacs, the support of which is on the same basis as that of the state hospitals for the insane. In Vermont, inebriates may be committed to institutions as insane. Pennsylvania permits the institution of county inebriate asylums in connection with county workhouses; those must pay who are able to do so, but indigent inebriates committed



by the court are supported at the cost of the county. The term of commitment is from six months to two years. In Michigan, judges may commit inebriates to some suitable institution for treatment for a period of thirty days; at the cost of the county, if indigent. In Wisconsin, inebriates and persons addicted to the use of opium, chloral, etc., may be treated at the cost of the county, provided that the expense of such treatment shall not exceed \$130. Minnesota sets apart a ward for inebriates in a state hospital for the insane, and county judges may send drunkards to a Keeley institute, provided that the cost of treatment shall not exceed \$100. In Kansas, drunkards are treated as if insane. In South Carolina, they may be admitted to the hospitals for the insane as pay patients only. In California, certain counties having reserved lands were authorized by an act passed in 1895 to establish county inebriate hospitals.

#### *7. Burial of the Dead.*

The poor laws do not in all cases specifically provide for the burial of the poor, but attendance to this social duty is generally understood to be a legal function of overseers of the poor. "From the cradle to the grave!" A merciful state, whose statutes are an imperfect human attempt to imitate the divine mercy and sacrifice, guards and helps its weaker members, in response to a growing realization of the principle of a common brotherhood resting upon a common sonship of a Divine Father. The most tedious and technical legal details bear within them, therefore, a religious significance.

University of Chicago.

CHARLES R. HENDERSON.

## PROPOSED LEGISLATION CONCERNING CHILDREN IN NEW YORK.

The readers of the CHARITIES REVIEW may be interested in two bills relating to the care of children, each of which was introduced in the New York legislature late in the session and passed both houses without a hearing, but neither of which became a law, one having been killed by the disapproval of the Mayor of New York and the other by that of the governor.

On the 13th of March, Senator Ahearn introduced a bill for "An act in relation to children committed to charitable and public institutions in the city of New York." The bill is so short, that its text may be given entire:

"§ 1. When any child shall hereafter be committed to the care of any institution in the city of New York, the society for the prevention of cruelty to children in said city shall, upon the application of the parent or guardian of such child, in a proper case, after a careful and thorough inquiry, direct that the custody of such child be given to its parent or guardian, and in such event the comptroller of said city of New York is authorized to pay said society, for transmission by it to such parent or guardian, the money allowed by law for the maintenance, care and welfare of such child and paid by said city to the institution to which it may have been committed.

"§ 2. The said society may revoke any such change of custody and return such child to the institution to which it was originally committed, whenever in its judgment the interests of said child will be benefited thereby.

"§ 3. The said society, together with the comptroller of the city of New York, are hereby authorized to make any and all proper rules and regulations for the purpose of carrying out the provisions of this act.

"§ 4. This act shall take effect immediately."

The origin and purpose of the bill, as stated by its sponsor, were as follows. Senator Ahearn was for a long time con-

nected with one of the police courts of the city of New York. He noticed the frequent commitment of destitute children to private charitable institutions, such commitments involving the transfer of the custody of the child from its parents to the institution, it being optional with the managers of the institution whether or not, at any time in the future, they would return the child to its parents. While in the institution, the child was, to all intents and purposes, separated from its parents. The grief and distress of widows and deserted mothers, at being thus obliged to give up their children, for the sole cause of destitution, made a lasting impression upon his mind. In many cases the parents were guilty of no offense, and were proper people to have the custody of their children; they were simply unable to earn their support. The separation of children from their parents under such circumstances seemed to him an unjustifiable proceeding. Why should not the city pay the same amount of money to the worthy parents, and allow them to retain the children in their custody? The objection might be raised, that this proceeding would open a door to abuses; that unworthy parents would reap the benefits of such a law, as well as the worthy. To meet this objection, the senator placed the decision as to which children should be returned to their parents in the hands, not of public officers, who would presumably be more or less open to political and other influences, but of a well known private society, the society for the prevention of cruelty to children.

Nine days after the bill was introduced, it passed the senate, and on the following day it passed the assembly. In neither house had there been any hearing or any public discussion of the merits of the bill. Under the provisions of the revised constitution, this bill, relating only to the city of New York, must come before the mayor for a hearing. The hearing was announced for the 21st of April. Meantime the scope of the bill had become generally known through a circular letter, sent to the charitable institutions and agencies of the city, by the state charities aid association, in which a copy of the bill was inclosed. Seldom has a bill relating to charitable interests aroused so much opposition at any public hearing. President William R. Stewart, of the state board of charities, read a carefully prepared argument against the bill, making the point,

among others, that it was unconstitutional, inasmuch as it interfered with the rules and regulations which the state board of charities was expressly authorized by the revised constitution of 1894 to establish. The department of public charities was represented by Commissioner John P. Faure, who stated that the department considered the bill as decidedly detrimental to the interests of the poor of New York city. President Elbridge T. Gerry, of the society for the prevention of cruelty to children, stated that that society had nothing to add to the following resolution adopted by the directors on the 14th of April:

*"Resolved,* That the society, while deeply appreciating the great compliment paid it by the unanimous action of the legislature, and the expression of confidence in its work implied thereby, and recognizing also the action of the distinguished senator as an additional proof of the deep interest which he has always shown in the work of the society, at the same time is unwilling to accept the power sought to be conferred, as some of the provisions of the bill do not properly come within its corporate functions."

The state charities aid association was represented by Mr. John B. Pine, a member of the committee on children, who presented a series of resolutions adopted by the managers at a meeting held April 20. These resolutions were as follows:

*"Resolved,* That the state charities aid association respectfully requests his honor, the mayor, to return the bill without his approval, for the following reasons:

"1. The proposed legislation would re-establish in this city a system of public outdoor relief, a system which in large cities has always been found to promote pauperism, to discourage self-reliance and thrift, and to be especially liable to flagrant abuses.

"2. The system of outdoor relief proposed by the bill is particularly dangerous and objectionable in that it proposes a grant of a fixed sum of money per year for each child, without reference to the particular circumstances and needs of the family, or to changes that may occur in such circumstances.

"3. The bill places the entire responsibility for the actual administration of the proposed system of outdoor relief in the

hands of the New York society for the prevention of cruelty to children, which is a private corporation and has no direct responsibility to the people of this city.

"4. The bill authorizes the summary re-commitment by such society of children who may be discharged from institutions under the bill, and who may subsequently have been with their parents for a term of years—a power which is now, and should ever be, intrusted to none but duly constituted judicial authorities, and the exercise of which should be safeguarded by the statutory requirement that in every case there shall be a hearing, after due notice to all parties concerned, and that there shall be a record of the evidence presented.

"5. The duty of formulating rules and regulations to govern the administration of such outdoor relief is imposed solely upon the comptroller of New York city and the above-mentioned society, no part of such responsibility being vested in the mayor of the city, the board of estimate and apportionment, or the department of public charities, which in all other respects is charged with the public relief of the poor of this city.

"*Resolved*, That we desire to hereby\*place on record our conviction that children should not be committed to institutions for the sole reason that their parents are destitute, except as a last resort, and that cases of hardship should be obviated, so far as possible, through a more effective co-operation between private relief-giving charities and committing authorities, and not through public outdoor relief."

Mr. Mornay Williams, president of the Juvenile Asylum, argued that the amount allowed to the parents would not be sufficient to enable them to support their children properly. The contributions made by the city to private institutions for the support of children were supplemented by gifts of benevolent people, which gifts would not be available for the support of children with their parents. There was nothing in the bill which in any way limited its scope. Though called the "poor mothers' bill," it might with equal propriety have been called the "shiftless fathers' bill."

The New York Catholic Protectory, the Hebrew Sheltering Guardian Society, the Five Points House of Industry, and many other institutions were represented in opposition to the bill, as were also the United Hebrew Charities, the Association

for Improving the Condition of the Poor, the Charity Organization Society, and the Society of St. Vincent de Paul. The last-named group of societies opposed the bill on the ground that it would promote improvidence and pauperism.

The bill was defended by a personal representative of Senator Ahearn, who read a carefully prepared argument. He wished that a Dickens might be present to portray these benevolent managers, who insisted that the only proper way to assist a poor mother was to take her children away from her and support them in their institutions. He reminded the mayor that institutions were not the best places in the world for children, and read extracts from an article by Dr. Henry S. Williams, in the *North American Review* for April, depicting the evil results of institutional life and training. The only other speaker for the bill was a young woman, who stated that she was not connected with any particular society, but devoted a large part of her time to visiting among the poor. She assured the mayor that, if he could appreciate the distress and suffering of parents who had been compelled to give up their children, he would not withhold his signature from the bill.

Under the constitution, mayors are obliged to return bills within fifteen days after their arrival. The last day upon which the bill could be returned to Albany by the mayor was April 24, and that was the date of the adjournment of the legislature. The official records show that, some time during Friday, April 23, the bill was disapproved by the mayor of New York city, and that it reached Albany some time on Saturday, the 24th. The legislature can pass bills over mayors' vetoes, but it adjourned at noon on the 24th. Whether the bill reached the capital after adjournment, or whether the legislature was not inclined to pass the bill over the mayor's veto, or was too busy to do so, has not been ascertained.

The second bill had a different origin. A special committee of the state board of charities has for some time been investigating the placing out of children by various officials and agencies. A careful investigation into the work of the two placing out agents employed by the board of supervisors of Erie county had brought to light a number of serious evils in connection with their work. The committee had also investi

gated the work of the New York branch of the children's home society. Although this society had been refused a charter, it had established a state agency and had been prosecuting its work with some vigor. In the course of this investigation many things were brought to light, which met with strong disapproval at the hands of the committee. A meeting of the state board of charities was held on the 9th of April, at which time these things were reported. The board authorized the introduction of a bill in its behalf, which should give the state board of charities power to make rules and regulations concerning the placing out of children, and which should forbid the placing out of children otherwise than in accordance with such rules. The bill was introduced on the fifteenth of April. Almost immediately it was amended by the insertion of the following clause: "In every case the rules shall provide that the child shall be placed in a home of his or her religious faith." The bill covered not only the actions of public officials, but of all private institutions and agencies and of all individuals. The language of the bill was of the most sweeping character, and any violation of the rules was to be punished by a fine of not less than \$100, nor more than \$250. Only nine days remained before the close of the session, and no hearings are given by legislative committees so late in the session. The bill was promptly passed, without a hearing and without attracting much attention. Being a general bill, relating to the whole state, it went directly to the governor. The children's aid society of New York considered that the bill would practically abolish a large part of its work in providing homes for boys from twelve or fourteen to eighteen years of age, who are sent to the West or to the South and are placed in homes without regard to their religious faith. It considered that it would be impossible, in most cases, to secure country homes of precisely the same religious faith as the children. The children's aid society, therefore, asked for a hearing before the state board of charities, which had not defined its attitude upon the bill after amendment, and also for a hearing before the Governor. It also brought the bill to the notice of many other societies and institutions. The hearing before the state board of charities was held on the fifth of May. There were present, in opposition to the bill,



several representatives of the children's aid societies of New York and of Brooklyn, the president and other members of the New York Juvenile Asylum, the secretary of the charity organization society, and the secretary of the state charities aid association. All the speakers opposed the bill on the ground that it would hamper and restrict placing out work in general, and especially the placing out of older children, and that placing out was the thing, above all others, that should be encouraged in the city and state of New York. The state charities aid association also opposed the bill on the ground that it went too fast and too far in changing the state board of charities from an independent supervisory board to an administrative body, which must itself, being vested with ample authority, become responsible for any abuses which might continue to exist in the charities of the state. The constitutional convention had gone a long way in imposing administrative duties upon the board. This was probably a wise step, but that was no reason for hastily vesting all sorts of additional legislative powers in the board.

After an extended discussion on the part of those present, and after many questions had been asked and answered, the board went into executive session and afterwards gave out the following resolution:

*"Resolved,* That the state board of charities unanimously approves the spirit of the original Senate Bill No. 1,709, an act regulating the placing out of children, but is not unanimous in approval of the mandatory provision of the bill in section 2 thereof, but a majority of the board decline to oppose the approval of the bill by the governor."

On the afternoon of the same day the speakers who had appeared before the state board of charities appeared before the governor and made substantially the same arguments. An exceedingly clear and forceful statement of the legal objections to the bill was made by Mr. William C. Osborn, a member of the constitutional convention of 1894 and a director of the children's aid society. Mr. John T. McDonough, commissioner of labor statistics, appeared in behalf of the bill, and stated that it was simply a matter of religious freedom; that every child ought to be placed in a home of its own religious

faith, and that the state of New York was large enough and wealthy enough to provide for all of its own children.

There was no announcement of action by the governor, and upon the expiration of thirty days after the adjournment of the Legislature, within which time the governor can affix his approval to bills, it was definitely ascertained that the bill had not received the governor's approval.

New York City.

HOMER FOLKS.

## ORGANIZATION OF MUNICIPAL CHARITIES.

The poor law of Michigan is virtually a reproduction of the New York statute, and it provides for the care of the poor either under what is known as the county system, under which county commissioners of the poor have charge of all the poor in the county, and the taxes for such purpose are assessed on the county at large, or by what is known as the township plan, under which each township cares for its own poor; that is, the supervisor is the director of the poor for his township, leaving to the county superintendents the care and management of the county poorhouse and the relief of such outdoor paupers as have not acquired a settlement in any township.

For many years the care of the poor of the city of Grand Rapids had been in charge of a poor-master elected by the people, but subject to the direction and control of the common council. Evidence of political influence and divided responsibility in the administration of the poor fund was not lacking. Paupers in Michigan lose none of their political rights because supported at public expense. They can vote, and their friends and relatives have the same right. The population of Grand Rapids numbers eighty or ninety thousand people, a large percentage of whom earn good wages in furniture and other factories, the majority own their own homes, and thousands of wage-earners deposit their savings in banks. Yet the city expended in the care of its poor under the former system, in outdoor relief (exclusive of those in the county poorhouse, asylums, and the state public school for dependent children), amounts as follows: \$35,477 in 1892-3, \$40,346 in 1893-4, \$43,640 in 1894-5, and \$27,006 in 1896.

At the session of the legislature in 1895, through the efforts of the charity organization society, an amendment of the charter was secured, providing for the appointment by the mayor (without confirmation by the council) of a non-political board of poor commissioners, who should serve without com-

pensation and have exclusive charge of all matters pertaining to the care of city poor. The commissioners appointed under this act took charge of the department May 1, 1896.

I had the honor of being appointed for the one-year term, and I served as president of the board during its first year.

We found, upon examination, that the poor laws of Michigan, if not specifically in harmony with the most advanced thought and methods of charity organization, yet allowed sufficient latitude for the application of all the common sense and intelligence covered by the mayor's appointment. The statute defines who shall be entitled to aid, as follows: "Any poor person who is blind, old, lame, sick or decrepit or enfeebled, so as to be unable to maintain himself, and who shall not be maintained by his relatives as provided by law." The specifications could not have been any more safely drawn by a charity expert. The law prescribes no system of relief or rules of administration, so that the board had full power to use its own discretion in this regard. The by-laws and regulations adopted provided for regular weekly meetings of the board. A lady secretary and stenographer was appointed. A gentleman of mature judgment and capacity was placed in charge as disbursing officer, and a bright young man employed as storekeeper and investigator. The regular plan of work adopted was something like this: Each applicant for aid is required to sign a written application, giving his own statement of his case, covering all the statutory requirements, and other facts asked for by the board. This application is the first paper in the case, and upon its face the applicant is entitled to aid; some one from the office is detailed to make a careful investigation in the house and neighborhood of the applicant; also as to the situation and ability of such relatives as are required by law to assist in his or her support. A written report of the results of this investigation is submitted to the commissioners. If the charity organization society had any record relating to the same person or family, a copy of this is procured and placed on file. The board then decides what, if any, aid should be granted. In emergency cases any member of the board is empowered to act at any time between the regular weekly meetings. All papers relating to the case are placed in an envelope and filed alphabetically. We

required all information bearing upon the situation, character and surroundings of each applicant or recipient of aid, which influenced the decision of the board, to be typewritten and filed for future reference.

In case of sickness, the report of the city physician (also typewritten) forms a part of the record. This includes a report of visits made by him and of medicines furnished; of the care and treatment of special cases in hospitals; and of the burial of the dead, where the family and friends are unable to pay the cost of interment. If any poor person requires only temporary or partial support, outdoor relief is furnished, in the form of fuel delivered at the house and provisions furnished at the city supply store; clothing, when needed, is purchased by the disbursing officer of regular dealers. Permanent charges are sent to the county poorhouse, which is under the management of the county superintendents. The matter of transportation receives careful attention. No pauper is assisted to "move on," simply to get him off our hands, but only where there is reasonable evidence and assurance that he will either be self-supporting, or that relatives and friends will care for him at the place of destination.

It soon became known that no aid would be granted without investigation, and then only to such cases as were found to be clearly entitled to it under law. The "indorsement" of the alderman of the ward was found to count for no more than the same information from any other source. The moral effect of this policy discouraged some of the old outdoor cases so that they never made application to us for aid. Other regular customers of the city supply store were informed, much to their surprise and disgust, that there was no valid reason why they should come any more. Parents or children of sufficient ability, non-resident as well as resident, were informed of their duty under the law to relieve the member of the family applying for aid rather than depend upon his obtaining relief from the public.

While the management of this department, during the first year, under the new plan, has been to some extent experimental, we believe that the results have been generally gratifying to those most interested. The saving this year, as compared with the year before, has been over \$10,000; and, as

compared with two years before, over \$27,000; and not one dollar has been saved at the expense of the truly needy.

The care of the poor was for many years before a vexatious problem for the common council. It was worked out by a city poor director elected by the people. With divided authority, responsibility for mismanagement was repudiated by both, while credit for any good results obtained was claimed by both. The general results were not satisfactory to either. Official responsibility must be definitely located, in order to insure faithful and competent service. The board of poor commissioners, under the amended law, were given full authority and responsible for the results of their actions. Political influence was excluded from the management. Surely the poor ought never to become the prey or the tool of politicians. If permanent good shall result to our city in the management of its poor department, through the practical, well-directed efforts of our charity organization society (and we believe it will), our experiment will be an encouragement to other municipalities to make similar efforts in the same line.

Wherever the care of the defective and dependent in any community is ignorantly or corruptly managed, the opportunity presents itself for those interested in true charity to use their influence for the reformation and betterment of the administration, and it is their duty to improve it. It will do little good to meet, discuss and criticise; practical work must be done. A poor office is a public office; the officers in charge are public officials. Mismanagement in that department of the municipal government, whether it be the result of ignorance, recklessness or corrupt motives, when brought to the attention of the community, must be corrected. The interest and sympathy of the people can be counted upon to rebuke and correct whatever may work harm to the poor and the dependent on the one hand, and waste and extravagance on the other.

If the law is imperfect, have it amended; if the officers who administer it are incompetent, ignorant or corrupt, see to it that better men are elected or appointed in their place. Put honest and competent men in charge of the public charities of a county or a city, and their administration will be improved. It is not essential to elect charity experts as commissioners of

the poor; ordinary, honest business men can be found who will be willing to devote sufficient time to the honorable and useful duties of that work, and who will administer the funds in their charge according to the standard of at least the average intelligence of the community in which they live. We can only get on a higher level in any department of our municipal life by patient climbing; but it is the uphill work that counts for good in any direction, and charity work is certainly no exception to the rule.



## Book Notices and Reviews.

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*The English Poor Laws. Their History, Principles, and Administration.* Three Lectures, given at the University Settlement for Women, Southwark, London, by SOPHIA LONSDALE, Guardian of the Poor for Lichfield Union. P. S. King & Son, 12 and 14 King street, Westminster, London, S. W., 1897.

This small pamphlet of eighty-five pages fulfils the promise of its title. It is clear, concise, well paragraphed, and tells its story plainly. The story itself is an important one for us to read and bear in mind; we can not neglect it on the score that we are making our own experience and shall learn more by that than by studying the experience of others. In our older states the laws and statutes bearing on the relief of the poor are largely drawn from the unreformed English poor law; and, although they have been changed and modified, much yet remains unaltered, which has been altered for the better in England. In some of our younger states, laws are being enacted which have not been drawn from the unreformed English poor law, to be sure, but have been called into existence by the eager modern desire to equalize the conditions of human life and the conviction that special legislation can put every wrong right.

While the world is reacting strongly from opinions based only on reason and experience, if we recognize that the movement is reactionary, and guard ourselves accordingly, we shall keep the pendulum from swinging as much too far in the new direction as it swung in the old. Yesterday we saw the doctrines of the Manchester School swept under by the rising tide of what Besant calls "the great volunteer movement of the nineteenth century;" to-day we see the high tide of this movement, its good and its ill effects, and we shall do well to look back to the last great wave of a century ago in England. We shall not make the same mistakes; the simile of the ascending spiral of history holds true; but our mistakes may be sufficiently like those of a century ago in England for us to be helped by their experience.

Miss Lonsdale divides the history of the English poor laws

into four periods, following in this respect Mr. T. W. Fowle's book on "The English Poor Law :"

First period, from 1377 to 1601; second period, from 1601 to 1760; third period, from 1760 to 1834; fourth period, from 1834 to the present time.

The growth and development of the poor laws is most clearly set forth. In the first period the failure of severe laws against mendicancy and vagrancy compelled the attention of some of the wisest and most far-seeing statesmen of the day, until, at the end of this period, their study and observation of the subject took shape in the great Poor Law Act, known as the 43d, Elizabeth (1602).

This act, the basis of the poor law of to-day, discriminated between (1) the idle, who would not work, and (2) the impotent, who could not work. It provided that the first class should work under disagreeable conditions, and be punished if they refused to work; while the second class was subdivided into two classes: (a) children, who should be taught and apprenticed, and (b) the sick and infirm, who should be placed in poorhouses (not workhouses), and whose next of kin should be made responsible for them. "You will recognize at once," Miss Lonsdale says, "the three great poor-law principles: *Relief*, in the really tender treatment of the old, infirm, and sick; *Repression*, in the severe but just treatment of the idle, immoral, and undutiful; *Remedy*, in the education and careful training of the young."

The second period is more lightly passed over. During 160 years the poor law in the main worked well. Two changes were for the worse. The Act of Settlement of 1662 put a cruel restraint on personal liberty, and caused great suffering. In 1691, a little "tinkering" act was passed, such as Miss Lonsdale truly says are often very mischievous, because little attention is paid to them. This particular act put it in the power of a single justice to grant relief. The first workhouse was built at Bristol, during this period, in 1697, and was used as a test of destitution. Professor Fawcett is quoted as saying that, at the beginning of the eighteenth century, there was less pauperism in England than in any other country.

The third period, of only seventy-four years, saw the undoing of the poor law of the 43d, Elizabeth. The wages of agricultural laborers were artificially maintained from the poor rates: by Gilbert's Act, passed in 1782, outdoor relief might be granted to the able-bodied in their own homes, and the guardians

might be ordered to find work for them near their homes, thus creating a class apart, protected from the risks and uncertainties of independent life. "It can not be too often repeated that, whatever charitable individuals may think it right to do, the state can not consider one class apart from others without great danger to the commonwealth." The picture of the disastrous condition brought about in England in the early part of the century, through the efforts to benefit a class, unbalanced by observation of individual cases, is an impressive one. From this condition the country was rescued by the work of the Royal Commission of 1832, followed by the new poor law of 1834. Miss Lonsdale summarizes the principles of this act as follows :

"1. It is the good of the community at large, and not the rights of individuals, which is the proper reason for legal provision for the destitute.

"2. The condition of the pauper, the person relieved by the state, must not be made better than, or as good as, the condition of the independent laborer.

"3. The poor law should improve the condition of the poor by teaching and training the young for work and self-dependence, by teaching morality, and by promoting industry, cleanliness and temperance."

The chief administrative changes made by the new poor law were :

1. The appointment of a central board in London.

2. The appointment of local authorities.

3. All relief to the able-bodied, except in well regulated workhouses, was declared illegal, but this provision was only gradually and very carefully enforced. There is, however, no doubt whatever that the commissioners expected outdoor relief to cease entirely after a few years.

4. The formation of unions of parishes, the guardians of each union to provide and build a common workhouse for each district.

5. The accounts of all unions to be audited by auditors appointed by the central board.

The central authority is represented to-day by the local government board, whose orders have practically the force of acts of Parliament. This board employs a number of poor-law inspectors, who attend meetings of boards of guardians, inspect workhouses, investigate complaints, give advice, and report what

they see and hear to the local government board. The inspectors are frequently men of high intelligence and education; their reports, contained in the general report of the local government board, form a valuable body of evidence, and contain wise suggestions, based on wide and careful observation. From 1834 to the present day the new poor law has been at work, with more or less strictness of interpretation, as the temper of the time has changed in one direction or the other. During this period, pauperism in England has been greatly reduced: "To put it shortly," Miss Lonsdale says, "we have about half the pauperism we had twenty-two years ago."

The third lecture deals with the actual administration of the poor law to-day; a clear and enlightening exposition of it. After defining the functions of poor-law guardians and officers, the subject is divided into indoor and outdoor relief. Under the former heading, in the account of workhouse infirmaries, we are told of the recent great change for the better in the employment of trained nurses, instead of pauper help; under that heading is included also the all-important matter of the care of children, under one or other of eight different plans: (1) The workhouse system—children brought up in the workhouse and going to school within its walls. (2) The children live in the workhouse, but attend an ordinary elementary school. (3) Poor-law schools, including the "Exmouth" training ship. (4) Cottage homes—a village of cottages is built by the poor-law guardians, and in each cottage a workman and his family are established, who look after a certain number of pauper children; a school and sometimes a church is attached. (5) Scattered homes, a development of the cottage-home plan; houses built by the guardians in various parts of a town or union, and managed on the cottage plan; these two plans are expensive to carry out. (6) Boarding out; committees of women are appointed by the local government board, who undertake to find suitable homes in country villages for children, the guardians of the unions to which the children belong paying for them; the committees visit the children, and report on their moral and bodily condition. (7) Certified homes, under private management, certified by the local board as fit to receive pauper children. (8) Emigration.

Miss Lonsdale evidently thinks that poor-law schools, especially for boys, on account of their thorough industrial training, can give a good account of themselves, as judged by their results.

In a much needed caution on the subject of boarding out, she quotes (it seems to us unfortunately) Professor Fawcett's warning of more than a quarter of a century ago, that "there is a serious danger that many a laborer, who sees that children deserted by their parents are thus cared for (*i. e.*, boarded in a family, and paid for at a rate higher than he could afford to pay), may think that, if he deserts his own and leaves them to the poor law, it will be the best thing he can do for them." Although this once seemed a possible danger, experience has not shown it to be a real one, and Professor Fawcett, we believe, in a letter written not long before his death to Miss Florence Davenport-Hill, says that his opinion on that point had changed, as he had watched the working of boarding out.

The real dangers of boarding out are so great, and, just now, so unperceived by many people who are overjoyed to have found what may be a more natural and healthy way of caring for children than gathering them into a large school, that we should rather hear quoted the authoritative opinion of Miss Mason, for twelve years the local government board inspector of boarded-out children, that "well carried out, boarding out may be the best way of caring for dependent children; ill carried out, it may be the worst."

To her account of the administration of outdoor relief, Miss Lonsdale gives more than one-fifth of her little book: she divides into two distinct schools poor-law administrators, one of which advocates outdoor relief as cheap and humane; the other condemns it as extravagant, uncertain, and (because it does not truly relieve) cruel. Clearly, Miss Lonsdale is ready to give up all forms of outdoor relief, but, for those who rather believe in its close restriction, she gives so good a statement of the conditions under which outdoor relief should be refused, that we quote it here, for the sake of those who may not see her book, though with a strong hope that all readers of the CHARITIES REVIEW will procure and read it:

Outdoor relief should under no circumstances be granted in cases—

1. Where one or other parent drinks, or any member of the household is leading an immoral life.
2. In which a livelihood is gained by begging in the streets.
3. In which the applicant is living with children and grandchildren under conditions of improper crowding.
4. In which the home is dirty and insanitary.

5. In which young, able-bodied members of the family live at home without work.

6. In which relations legally liable are not doing their duty.

7. In which it enables applicants to undersell neighbors engaged in similar work, such as charwomen.

8. In which the applicants are incapable, either from old age, illness, or infirmity, of looking after themselves, and have no one to care for them.

Miss Lonsdale truly says that it takes personal labor to make reforms, and that, with figures and facts all on the side of indoor relief as the most efficient kind of public relief, "the sums must be worked out before each individual board of guardians, and the facts must be proved by specific cases actually in hand."

Her final conclusions are :

1. That it is far easier to create distress than to relieve it or remedy it.

2. That any person, whether in a private or public capacity, who in any way saps the independence of the laboring classes incurs a very serious responsibility.

3. That no state can afford to consider one class apart from another, and that legislation which aims at benefiting one portion at the expense of the others must be disastrous to the commonwealth.

4. That a state may have just as much or as little pauperism as it chooses to pay for, neither more nor less.

This book abounds with good classifications, summaries, and definitions, as, for instance : "That which pauperizes is a policy which teaches the poor that others will provide for them, and that they need not provide for themselves." A quotation from the late Lord Derby is worth handing on to another generation : "People in these days talk slightly of economic laws, but economic laws are only reason applied to a particular department of human affairs. You may ignore them if you like, as you may ignore the law of gravitation, but they will operate all the same. Popular talk did not make them, and popular talk will not unmake them. No man outside of a lunatic asylum has ever said—as is often now imputed—that they ought to be taken as the sole guides of life ; but no wise man will affirm, on the other hand, that they can safely be disregarded."

Briefly, this is a useful little book to possess. For those familiar with the history of the English poor law it is a

convenient abridgment, and for others it is an interesting introduction to the subject. It costs little, and it is worth much.

Beverly Farms, Massachusetts.

FRANCES R. MORSE.

*Report on the Deaf.* By the Inspectors appointed by the New York Board of State Charities, 1897.

The value of this report, which is slight at best—and it is difficult to guess what the United States Commissioner of Education saw in it, that he should have adopted it as a document for special circulation—is diminished by the reluctance of the board to let it be known what institutions are represented by the letters of the alphabet from A to J. The report purports to give the comparative results of an identical examination of pupils in the eight schools for the deaf in the state of New York. But in consequence of the failure to describe the method of instruction pursued in each school reported, no inferences of any practical value can be deduced from the figures given. The inspectors themselves do not condescend to say that an examination of the tables suggested anything to their own minds. Of fifty-four printed pages devoted to a “detailed account of the inspection,” nearly one-half are taken up with the “dietary on the day of inspection,” and the daily routine of duties on each of seven days in the week, profitable to no one on earth except the state printer. A better example of what a report ought not to be, one will rarely see.



## Among Our Exchanges.

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THE ISLAND OF SAKHALIN—How many Americans know, we wonder, where this island is situated, or to what uses it is devoted? Mr. Harry de Windt tells something about it in the *Fortnightly Review* for May. It lies in the North Pacific Ocean, off the coast of Siberia, from which it is separated by the shallow Gulf of Tartary. It is 584 miles long, and varies in breadth from eighteen to ninety-four miles. Mountain ranges run lengthwise through it, but the highest peak, Mount Tiara, is only 5,000 feet above the level of the sea. More than two-thirds of its surface is covered by pine forests. There are only two rivers, the Tym and the Poronai, of any importance, and navigable for small craft for over one hundred miles. Winter lasts for more than half the year, the ground is covered with snow from October to May, and during this season the island is completely ice-bound and unapproachable by water; communication with the mainland, across the Gulf of Tartary, is then maintained by dog-sledges. It has not a single harbor worthy of the name. Game and wild fowl are scarce in Sakhalin, but its rivers teem with fish of all kinds, while off the coasts, cod, salmon, and herring abound. Coalfields were discovered about a quarter of a century ago, and are now worked by Russian convicts. "According to the last census, taken in December, 1891, the settled population of Sakhalin numbered 19,644 souls, of whom 16,416 were Russians, and the remainder Gilyaks and Ainos (the latter originally from Japan), or aboriginal tribes." There are on the island 20,000 cultivated acres. Dutch explorers are said to have landed here in 1643. Russian fur traders invaded it in the early part of the present century, but in 1853 disturbances occurred between them and the natives, which resulted in the stationing of Cossack troops at Dui, on the west coast. "In 1867 negotiations were entered into by the Russian and Japanese Governments for joint occupation of Sakhalin, but the subsequent discovery of coal, and the consequent influx of Russian convicts, rendered this arrangement highly unsatisfactory. Further negotiations, therefore, ensued, with the

results that, in 1875, the island was formerly ceded to Russia, Japan receiving in exchange the entire Kurile Archipelago."

For administrative purposes, Sakhalin is divided into three districts; namely, Korsakovsky Post in the south, Tymovsk in the north, and Alexandrovsky Post on the western coast. "The latter, which is situated in the center of the coal district, is a picturesque, straggling town of about 7,000 inhabitants, consisting almost entirely of officials and convicts. This is the most important penal settlement on the island, contains the largest prison, and is, moreover, the residence of the Governor of Sakhalin. Alexandrovsky is garrisoned by about 1,500 men, and contains large foundries and workshops for convict labor, but most of the prisoners are employed in the adjacent coal mines of Dui. The coal is excellent for steaming purposes, but, owing to the difficulties of transport that at present exist, somewhat dear, it can not be delivered for less than twelve roubles per ton at Vladivostock. The output in 1890 was 2,400,000 tons. Korsakovsky Post, on the south coast, is the next largest settlement, containing about 5,000 convicts, who are chiefly employed in agricultural pursuits. (Only 1,200 are actually confined in prison.) Although it may seem a paradox, the remaining prisons in the interior of the island, Derbynsaka, Rykovskaya, and Onor, are not prisons at all, but huge wooden barracks, innocent of bolts and bars. Here, also, the work done is solely agricultural. Prison life on Sakhalin is undoubtedly harder than on the mainland of Siberia; but, on the other hand, the actual confinement is of much shorter duration. There are three classes of prisoners; viz., (1) convicts who, having served their time in prison, are free to live in a certain district and earn their own livelihood; (2) convicts confined in prison, and compelled to work in the mines, foundries, or at agricultural labor; (3) convicts confined to prison in chains. The latter, of the dangerous class, are naturally kept under strict supervision and subjected to the most severe discipline. An ordinary criminal, however, sentenced to a term of, say, twenty years' penal servitude, may by good conduct regain his provisional liberty in a quarter of the time. The state then provides him with a log hut, a plot of land, and agricultural implements, and the district to which he is assigned becomes his prison. He is practically a free colonist, whose wife and family may, if so disposed, join him; a free passage out from Europe being granted them by the government. Political exiles are rarely sent to Sakhalip.

DEFECTIVE EYESIGHT IN CHILDREN—In an interesting paper furnished to the *Review of Reviews* by Dr. Frank Allport, of the University of Minnesota, he reports the results of an examination of the eyes of 23,049 pupils in the public schools of Minneapolis. The general percentage of defective eyesight discovered was thirty-one. The examinations were made, without expense, by the principals, in accordance with directions given by a "superintending oculist" employed by the city board of education. Where serious defects were discovered the parents were advised to consult a physician, or, if unable to pay his fee, to take the child to a free dispensary. Myopia, hypermetropia, and astigmatism are the common refractive errors found among children; but there occur also instances of positive disease, which should be detected and relieved, in the interest of future generations, as well as of our own. Since public and private institutions for the care of children undertake to sustain to their inmates the relation of a parent, and to fulfil vicariously the parental function, it is manifestly their moral duty to provide for competent medical inspection of the eyes, ears, and teeth of the little ones under their charge, and to give timely attention to remediable affections of these important organs. This is a duty, we fear, which too many of them neglect. To the superintendents, matrons, and directors of all such institutions may be commended the careful study of the following truthful and kind suggestion: "An *eye-doctor* should be consulted, and not an *optician*, even when it is believed that glasses are necessary. Only a physician thoroughly experienced in ocular affections is capable of adjusting glasses to the benefit and safety of the patient. . . . The eye is not an optical machine. It does not enjoy an independence of relations or functions in the body. It is a part of a complicated physical organism, and only as a part of a physical whole can it be properly considered and treated. It is a subject of ocular affections frequently associated with other diseases; and it is the seat, frequently, of inter-ocular lesions, only to be diagnosed by ophthalmoscopic and other examinations. And if it be true that the correction, or the attempt at the correction, of errors of refraction is a department in the realm of ophthalmology, it must be also true that any one who makes such an attempt is practising ophthalmology. A person who practises ophthalmology practises medicine; and no one should be allowed to practise medicine without a license; in states possessing adequate protective laws. This real abuse of privilege should be

a matter for legal regulation, under which the legitimate optician will suffer no ultimate prejudice to his interests."

WE FIND the following Indian Cradle-Song in the *Southern Workman*, the official paper of the Hampton Institute :

"Swing thee low in thy cradle soft,  
Deep in the dusky wood ;  
Swing thee low and swing aloft,  
Sleep as a pappoose should ;  
For, safe in your little birchen nest,  
Quiet will come, and peace and rest.  
If the little pappoose is good.

"The coyote howls on the prairie cold,  
And the owl hoots in the tree ;  
And the big moon shines on the little child,  
As it slumbers peacefully ;  
So swing thee high in thy little nest,  
And swing thee low, and take the rest  
That the night wind brings to thee.

"Father lies on the fragrant ground,  
Dreaming of hunt and fight,  
And the pine leaves rustle with mournful sound  
All through the solemn night ;  
But the little pappoose in his birchen nest,  
Is swinging low, as he takes his rest,  
Till the sun brings the morning light."

In an article in a recent number of the *Hospital*, it is said that the first smallpox hospital in the world was established in Middlesex County, primarily as a school for the study of the disease. Its promoters were strong advocates for inoculation, and the institution was used as a propaganda for the dissemination of their principles. The dread of infection being brought into the neighborhood was heightened by the popular clamor against inoculation as "an attempt against the prerogative of the Almighty," and more than once riots ensued. The aim of the lock hospital, established the same year, was reformation, as well as cure, of the patients. The first lying-in hospital in London was opened by the Duke of Portland in 1749. The first institutions of this class were rigidly reserved for married women, and one of the ends sought in their creation was avowedly the encouragement of matrimony, the world being about that time much impressed with the danger that the human

race would prematurely die out. Concerning hospitals of this character, the writer adds that they were designed as an aid to the advancement of medical science, as well as the relief of distress; midwives were trained in them, and careful statistical records kept as to the death-rate among mothers and infants. "It was many years before the dangers attending this class of special hospitals were fully realized, but no new lying-in hospital has been founded (in London) in this century."

IN May, 1897, at 32 rue Barbet de Jouy, the hotel of the Count and Countess de Rambuteau, in Paris, a very aristocratic audience gathered to hear an address, by M. Etienne Lamy, on the work of the social settlement and its naturalization in France through the efforts of the Marquise Costa de Bauregard. Some Americans were present, *par exemple*, Mrs. Astor and Mrs. Potter Palmer. Mr. Clarence Gordon has kindly sent us a copy of *La revue hebdomadaire* for May 22, in which M. Lamy's address is reproduced in full. After mentioning with appreciation the work of young Denison in Philpot street, London, and sketching the history of the settlement movement in England and America, he expatiated upon the relation which children bear to this form of philanthropic endeavor. "The pitiful self-consciousness of the poor—their sense of their own poverty, awkwardness, and lack of social culture—renders them incapable of comprehending (and therefore suspicious of) the interest in them shown by men of distinction and women of fashion. But the poverty-stricken father, or mother, understands the charm of infancy, since it has touched his own heart; he is attracted to children not his own, and for that reason it does not seem strange to him that other people should find his little ones equally attractive. The proletarian who feels the deepest hatred toward his social superiors, and for himself would accept no favor from a class which he regards as his natural enemy, will not go so far as to deny succor, even at the hand of this alien class, to those whom he loves better than himself. True, he cherishes his animosities at the expense of his interests; but his offspring are dearer to him than his prejudices. The child has no such distrust of goodness; he is not surprised that kindness should be shown him by people of consequence. Sensible of his wants, he feels that their supply is merely the discharge of a duty. A look draws him, a word retains him, a caress wins him. Captured at this tender age

the untamed bird called a pauper will come and take food from your hand and nestle upon your shoulder." The child thus becomes the natural mediator between social classes. The poor child especially needs a friendly oversight which his parents can not give him, because of their absence from home in order to earn a living for themselves and him, and because, when not in school, the child is necessarily a denizen of the streets. The residents of a social settlement interest themselves in him, amuse him, watch over him, are good to him; the child tells in his home what his new friends have done for him; his parents are conciliated, and, when they are in trouble, the way is open for ministering to them also; thus a bridge is thrown across the gulf which separates the rich from the poor.

The first social settlement was established in the quarter Popincourt, in Paris, in 1894. The Marquise de Costa became its patron. Twenty-five children came the first day; the number now exceeds 600, and these children have drawn their mothers after them.

"Class hatred," continued the eloquent ex-deputy and orator, "is the crime of the century." It is not inequality. Europe endured without repugnance, and that for ages, an inequality of social conditions and privileges far greater than that of our day. "Formerly, in spite of the distinction between classes, there was between them a close bond of union, a solidarity of interests, a perpetual exchange of mutual service. . . . What the social inferior conceded to his superior in the way of prerogative, was returned to him in the way of protection. . . . The protector of the poor man was not a being afar off. The lord whose castle was a place of refuge in war, and the convent which was a storehouse against famine, were close at hand. Nearer still was the master whose apprentices and servants slept under his roof and ate at his table." This union of high and low may be historically traced in all the great associated activities of medieval life. "The army was an assembly of petty groups of vassals, of unequal rank, but all of them loyal to the numberless insignia of their local feudal chiefs. In like manner the trades came together, each group consisting of the master and his apprentices, accustomed to a common family life, each rallying around its own banner, with its emblems and its devices, of which it was proud, as though it had been a popular blazon of labor. And every one of these groups, according to its rank, but all inseparable had its place in a house owned in common,

built by themselves—the church—where in humbleness of mind they learned how to reconcile their inequality of condition with the inherent equality of their native manhood. But to this Christian organization the Renaissance opposed the genius of paganism, not merely in art and letters, but in the state. The church, enfeebled by schism, could not defend its own. Royalty, obsessed by the phantom of the Cæsars, sought to replace the reciprocal social obligations of classes by a political administration intrusted to public functionaries; it deprived the nobility of its governmental powers, while it left the nobles in possession of their ancient social prerogatives. The people, just so soon as these privileges of the upper classes were seen to be no longer of use to the nation, held them to be illegitimate. Then came the revolution, which turned the weapons of royalty against royalty itself, and transformed modern society into a mob of equal and isolated individuals, of whom each recognizes no obligation other than that which he owes to himself. This social upheaval, which overturned all other privileges, left untouched that of wealth. Henceforth, wealth insisted upon its rights, but denied its obligations, and the new social philosophy thinks it none of its business whether or not the poverty of the masses proves an insuperable obstacle to the amelioration of their lot. Has not every man a right to acquire a fortune? What more in reason can he ask? There still remained, however, one last link of union between the classes. In our older towns there was no separation of the residence quarters of the rich and the poor. The poor occupied the garrets of the homes of the rich, so that the rich could not shut their eyes to the miseries of their poor neighbors, nor could the poor be ignorant of the compassion of their wealthier neighbors for those sufferings. But the industrial revolution intervened to shatter this last link. The machine superseded the tool, the factory the workroom, and employment took the place of vocation. The wandering horde of day laborers was driven to find a resting place on the cheap vacant land in the suburbs. At the same time, the occupation of the central portions of our large cities for the erection of business houses rendered residence in those quarters more costly and less common; these quarters are now inaccessible to workingmen. The working classes have, therefore, removed to the suburbs, in the vicinity of the factories in which they are employed, and the city of the rich is, as it were, invested by the city of the poor. And so the separation of the



classes has become complete. This separation is a fearful evil." Why it is an evil is apparent, and M. Lamy's remarks on that subject, though gracefully and forcibly put, need not be here reproduced. The rich and the poor regard each other from a distance. The rich underestimate the difficulties of the poor, and the poor overestimate the advantages of the rich. The poor see a perpetual stream of gold flowing into the lap of pleasure; they hear that this stream has its source in scandalous dishonesty; none of it comes their way. "If the rich owe us nothing, why should we be held to owe an obligation to them? The first of all rights is the right to live. This accumulated wealth in the hands of a few is robbery of the many; worse yet, it is a homicidal assault upon their means of subsistence. There is but one remedy against this crime; namely, the division and redistribution of property. So the Renaissance of antiquity, begun by the monarchy, continued by the French Revolution, is now preparing the way for the reproduction of the tragic downfall of the Roman Empire." We have, to be sure, in the Christian religion, a safeguard against disaster which ancient Rome did not enjoy; but faith in any form of religion is absent from the mind and heart of the dangerous classes. They do not believe in the goodness of God or man, and they scorn those who do. Consequently, M. Lamy sees no hope for society, if reciprocity of benefits between classes is not reëstablished. They must be brought nearer together and learn to know each other. The poor suffer less physically than spiritually; "their hearts are more famished than their bodies." They are wounded in their dignity as men, and nothing less than the generous, unreserved recognition of their manhood will heal the sense of slight and prevent them from insisting, when they can, upon their revenge. The social settlement springs out of a correct apprehension of the impending danger, and it is a well meant but presumably inadequate offset to it. At the same time, the residents in American settlements, at least, may require the friendly suggestion that there is some danger of their becoming centers of the socialistic propaganda, through sympathy with suffering which they are unable to relieve; and that their usefulness will be small, if, in the endeavor to win the confidence of the poor, they ignorantly mislead them, and pander to prejudices which they should rather seek to heal.

THE United States Commissioner of Immigration, Mr. Joseph H. Senner, read an interesting and instructive paper on the immi-

gration question before the Academy of Political and Social Science, in April, which is printed in the *Annals*. A radical change was made in our immigration laws by the act of 1893, under which "it may be said that immigration has, in the broader sense, almost come to a standstill." The fundamental principle of this act "consists in placing the full financial responsibility for all undesirable immigration directly on the steamship companies. They are obliged to conduct a personal examination through their agents of all intending immigrants, not only as to the general qualifications of age, sex, married or single, calling or occupation, nationality, last residence, final destination, but also as to the ability to read or write, whether such immigrant has a through ticket to the point of final destination, whether he has paid his own passage or whether it has been paid by another person or persons, or by any corporation, society, municipality or government; whether in possession of money, and if so, whether upwards of thirty dollars, and how much, if thirty dollars or less; whether going to join a relative, and if so, what relative, his name and address; whether ever before in the United States, and if so, when and where; whether ever in prison or almshouse, or supported by charity; whether a polygamist, whether under contract, express or implied, to perform labor in the United States; and finally, as to the immigrant's condition of health, mentally and physically; and whether deformed or crippled, and if so, from what cause. The steamship companies are obliged to have complete ships' manifests, containing replies to each of these twenty questions, and sworn to by the master of the ship and the ship's surgeon, in the presence of a United States consul, before embarkation. . . . As soon as any and the officers of the medical staff, who examine their physical condition. After this they must be further examined as to their eligibility to land, by inspection officers, who stand at the heads of the various aisles prepared for the purpose. . . . During the entire examination, which sometimes consumes a number of weeks, the detained immigrants are properly housed and fed at the expense of the steamship company bringing them here, and, if ailing, are received at the hospital and treated, without expense to themselves, but at the cost of the steamship company. The company has also to stand the expense of returning all immigrants not permitted to land. From these facts it is obvious that the steamship companies in their own interest will be and are very careful before issuing tickets to such persons. . . .

Still another safeguard has been provided for the protection of our country in the law, a section of which requires the return of all aliens at the expense of the steamship company, who come into the United States in violation of law, and that any alien who becomes a public charge within one year after his arrival in the United States, from causes existing prior to his landing therein, shall be deemed to have come in violation of law and be returned.

The operation of this law, in Mr. Senner's opinion, has been most beneficial in putting a stop to the chief evils of unrestricted immigration. He says: "The number of foreign-born persons who have become public charges on our American communities or public institutions has largely decreased; and there is, under the present law and its enforcement, no necessity, and, I may say, with proper administration by our American municipal or state governments, no possibility of any alien becoming a permanent public charge."

## Editorial Chit=Chat.

THE Toronto meeting of the National Conference of Charities was notable on one account especially; it was the first time that the conference has assembled in a foreign country—if Canada can be said to be a foreign country in any sense other than that of its allegiance to the English crown. To the members of the conference Toronto seemed even more American than the United States, because of the small number of residents not of English and Scotch descent. The hospitality of the Canadian Government and of the people was profuse and gratifying, and it is to be hoped that the number of these semi-international gatherings may be multiplied, since they tend to strengthen the ties which bind together communities which have far more in common than exists of difference between them. The participation of Canadians in all movements of a humanitarian character upon the western continent is greatly desired by all good Americans.

The meeting itself left a mixed impression upon those whose privilege it was to participate in it. There was much in it that was excellent, and a good deal that was below the usual average of merit in the papers and discussions. Many of the older members were absent, and their place was taken by persons who have never before attended. The attendance fell a little short of expectation, and the weather was so hot that the local audiences were not large. The programme was too full, so that there was little time allowed for debate and for social intercourse, the value of which, in respect of their educational influence, is often greater than that of the papers read. It was a good meeting, nevertheless, and President Johnson is to be congratulated upon it, and especially upon the fact that he is the only president who has had the privilege of conducting two conferences to a successful issue in a single year; both of which resulted in the organization of new local conferences, since one of the immediate consequences of the Toronto gathering was the formation of a Canadian conference of charities.

The next annual session will be held in the city of New York. It will be presided over by Mr. William R. Stewart, president of the New York Board of State Charities. There was a good

deal of hesitation, in the mind of many members, about accepting this invitation to assemble in the commercial metropolis, lest there should be manifest, in a city of that size, such a lack of local interest and support as to damp the enthusiasm of those in attendance. It is to be hoped that this fear will not be realized. There was also a certain apprehension that the standard of excellence demanded in the papers and discussions in a city like New York would be too high. The national conference is a sort of philanthropic Chautauqua, a training school for charity workers in various fields of humanitarian endeavor, and, as in other institutions of learning, it has a double aim; namely, the advancement of knowledge and its dissemination. It fails of its purpose, if at every session there is not some original, substantial contribution to the scientific formulation of a coherent body of doctrine on the general subject of degeneracy and its practical treatment. Chiefly, however, it is a training school. In order that it may best serve the needs of those who attend its sessions with this end in mind, there must be two classes of papers. There must be lectures by competent instructors, qualified by their experience, attainments, and power of systematic, condensed expression; and there must also be essays by students, the chief value of which is practice and individual development, as college students listen to their teachers in the class-rooms, but do their own work in seminars. A close observer will be able to detect in some of the members of the conference a disposition to eliminate one or the other of these obligations; a few would like to see a closer editorial supervision of the papers read in advance of the meeting, and a very positive elevation of the general literary and scientific tone of the discussions, while there are many who feel that too rapid progress in this particular direction would frighten away the very people who now make up the rank and file of the organization, and whose practical experience in dealing with special classes of the population is essential to the success of the work in hand.

Several radical changes were ordered in the organization of the next conference, all of which are in the nature of a return to the simpler methods which characterized its earlier history. There will be no afternoon sessions provided for in the programme. The sectional meetings will be made less prominent. Fewer papers will be permitted to be read, and more time will be allowed for debate. The length of papers will be strictly limited, and that not by time, but by the number of words.

The practice heretofore has been to give altogether too much latitude to the chairmen of the standing committees in the matter of selection of topics for discussion and of writers. These chairmen are as a rule inexperienced in the preparation of a public meeting, afraid that the supply of material will be insufficient, ambitious, eager, and determined at each annual session to make the work of their special committee cover all the ground that can be regarded as belonging to them. The effect is to encourage the repetition of commonplaces in charity, to give monotony to the proceedings, and to tire everybody out. More careful supervision of the work of the chairmen, on the part of the executive committee, is essential, in order to avoid this abuse.

One remark remains to be made. The conference is not an aggregation of sections, and subordinate to their needs and wishes as such. Historically and in fact, it is a general meeting of persons engaged in different kinds of charitable and correctional undertakings, with the special purpose of learning what they can from each other; and their primary wish is not to colloquy together and apart, but to make the acquaintance of those not engaged in their own line of work, but in some different work, so as to enlarge the scope of their sympathies and insight. The conference is not the creation of the sections; the sections are the creation of the conference. The conference could, if so disposed, abolish them at any time, but it has too high an appreciation of them to do anything of the sort. It will not, however, allow itself to be dictated to by them, nor subordinate the interest and wishes of the body as a whole to those of any fragmentary portion of the membership. Loyal members of the conference understand this relation, and will conform to it; no obligation rests upon any one who does not like the basis of organization to connect himself with it.

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IN THE present number of the REVIEW some of the best of the papers read at Toronto are reproduced, in advance of the publication of the proceedings, in the hope of pleasing our readers and at the same time giving wider currency to the facts and opinions contained in the articles so reproduced. It will be strange, if, in view of the variety of the subjects presented and of the mode of their presentation, there is any intelligent reader who will not find something in this number to interest and instruct him. It was the intention of the management, in

making this a double number, to effect the earlier publication of the REVIEW each month, but disappointment is the common lot of mankind. We shall, when certain difficulties, with regard to which it is unnecessary to take our subscribers into full confidence, shall have been overcome, accomplish this very desirable result, and that, we trust, at no remote day.

This number completes the first volume of the new series, and we are not over confident, we think, in saying that we have given our subscribers thus far full value for their money. If they want us to bind the six numbers from March to August, will they please notify the managing editor, Mr. Rosenau, at his office, No. 105 East Twenty-second street, New York?

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IN view of the popular tendency to confound charity with almsgiving, it appears to be necessary once more to state, in different phraseology, the position, attitude, and aims of the CHARITIES REVIEW. Its readers at least should know for what it stands. It is a free arena for the discussion of all questions which involve the ethical or social obligation of the successful in life to their less fortunate fellowmen. Its editor is an orthodox, evangelical Christian; but there is no aspect of the general subject which may not be presented in these pages, however inconsistent with the personal beliefs and sympathies of the editor. Any phase of it may here be discussed, from the standpoint of belief or unbelief, from that of Christianity (Protestant or Roman Catholic), Judaism, agnosticism, Buddhism, Confucianism, or Mohammedanism. The aim of this journal is to enable its readers to examine the question of social duty from every conceivable point of view, and to let conflicting opinions find here the fullest, freest expression. It is because the editor possesses and cherishes personal opinions, that he is tolerant of the opinions of others, believing that common fairness requires of him that he shall allow to others the freedom which he claims for himself. The most intolerant people are such as do not know what they believe, nor whether they believe anything. The same latitude which will be permitted in point of religious opinions will also be granted to the representatives of opposite theories of the nature, functions and limitations of civil government, or of contending schools of philosophy. "Charity rejoiceth in the truth;" but in this life we gain only partial glimpses of truth, at the best, and the cause of truth is best served by absolute freedom of thought and speech. *A priori*



thinking is the bane of intellectual growth. It is also the besetting sin of charity workers, in whom sentiment is too often unduly prominent as a motive to philanthropy, and tends to belittle the province of reason in arriving at correct conclusions and principles of action.

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IN spite of the real and imaginary objections to the phrase "scientific charity," in which love or the religious sentiment is supposed to be the motive force, but its activities are limited and directed by the results of recorded experience in philanthropic work, no word which better expresses this composite conception has yet been found or invented. The attempt to identify philanthropy with sociology was a fore-ordained failure, and has been practically abandoned. The phrase "applied sociology" is little, if any better; though it has the merit of suggesting the solidarity of human society, and the far-reaching consequences of philanthropic mistakes on the part of uninformed enthusiasts, who rush in where angels would know better than to attempt any interference with the operation of natural law. "Applied Christianity" is a favorite expression with some people, but it takes no account of non-Christian charity. Those who prefer it to "applied sociology" evidently lay greater stress upon the religious motive of charity than upon the scientific methods of so much of it as is really wise and effective. Dr. A. G. Warner's proposed "philanthropology" met with no acceptance. But worst of all is Mr. Alexander Johnson's suggested "asthenontology." Ontology is the science of being; asthenontology, therefore, would mean the science of being weak, which is the last thing that we want to teach or to encourage.

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WE learn, by the intermediation of the *Revue Pénitentiaire*, of the establishment in Paris of the new *Revue Philanthropique* (Masson, publisher; a monthly magazine). Its founder is Mr. Paul Strauss. It will discuss, in addition to all questions of relief and benevolence, preventive work for children, the evils of prostitution and alcoholism, provident insurance, cheap lodging-houses, relief of the unemployed by means of work—in a word, all the subjects with which the *Musée Social* (founded by the munificence of the Count Chambrun) concerns itself. "In order to carry out a programme so vast and so complex, and to secure fecund and enduring results, in the interest of the obscure, the weak, and the disinherited—in order to combat

egoism, hate, and social disintegration—it is our duty to unite all our energies and to confront the dangers which threaten humanity with the allied forces of governmental action and private initiative. Whether the animating motive of this conflict is found in the notion of charity or in that of the solidarity of the race, is immaterial ; these two are different phases of the sentiment of brotherhood (*fraternité*), which lies at the foundation of human society. The new review will be animated solely by regard for the public welfare, and it will maintain an attitude of absolute neutrality on all questions of politics or religion ; every writer for its pages will march under his own flag and be free to express his individual opinions." We welcome the *Revue Philanthropique* as an ally, and call the attention of our readers to its creation in France as a fresh evidence of the existence of a world-wide demand, of which the public is as yet but dimly conscious, which it is the aim of the CHARITIES REVIEW in part to supply.

## News and Notes.

### THE BLIND.

THE proceedings of the fourteenth biennial convention of American instructors of the blind, at Pittsburgh, in 1896, have at last been printed. They contain a preamble and resolution, which we quote in full: "*Whereas*, The general tendency among legislators and various bodies of our state governments is to classify schools for the education and training of the blind with charitable and reformatory institutions; *And whereas*, This most unjust and unwise classification seriously impairs the usefulness and efficiency of these schools, and in many cases absolutely nullifies the purposes for which they were founded, inasmuch as many are kept from our doors, over which 'charity' seems to be written, when, if the superscription were 'school,' they would be eager applicants for admission; *Therefore resolved*, That the American Association of Instructors of the Blind believes it to be both wise and just that all schools established or incorporated by the state for the education and training of the blind should be considered a part of the educational system of the state."

We reproduce this action for the information of whom it may concern, since the friends of the policy which is advocated in it have an undoubted right to be fully heard upon the question. That policy, however, though the motives of its advocates command our highest respect, assumes, with some of them, the proportions of a fad. It would be entirely safe to offer a premium for the production of a blind child in the United States who has ever been "kept out" of any school for the blind, public or private, by the imaginary word of reproach supposed by some highly imaginative people to be inscribed over the portal of every such school, in some sort of sympathetic ink, visible to none but those who possess the secret of the purely sentimental re-agent which must be applied to the "superscription" in order to render it legible. To say, as this resolution does, that the supervision of the work of a school for the blind by any other branch of the government than that in charge of the administration of the public school system "nullifies the purpose" sought to be accomplished by the liberal grants from our state treasuries in aid of the education of the blind, is a declaration so far-fetched as to be nothing less than amazing.

All schools for special classes incapable of receiving satisfactory training in the common or parochial schools provide for their pupils what the common schools do not provide, namely, board and lodging at public expense. The expenditures from our state treasuries on this account are necessarily large; and there is no person, not even a superintendent or principal of one of these schools, who will dispute the soundness of the proposition that the money thus spent must be accounted for, and that the government and the people have a right to know whether the mode of its expenditure and the results are what they have a right to expect. Super-

vision there must be, and the body which votes the needed supplies is the sole and legal judge of the method and extent of such supervision. It must be assimilated to the supervision exercised over other expenditures for similar purposes. Different states have different systems of auditing the expenditure of public funds; but the character of the auditing in no way affects the character of the institution or the judgment of the public as to its nature and its work. All institutions which furnish board and lodging to their inmates may, in most states, be advantageously supervised by a single board, for the excellent reason that there is far more of resemblance than of difference in the organization, government, and general management of all such institutions. Much of the knowledge and experience gained in one class of institutions is directly available for the benefit of the inmates of an institution of a totally different class. There are objections to the common control of dissimilar institutions, which do not apply to their common oversight by a board which possesses and exercises no executive powers. Such a board must be surprisingly thick-headed and pig-headed, to do any serious harm; but if wisely constituted, it can be of incalculable benefit even to a school for the blind. There are states in which no institution of learning furnishing board and lodging to its pupils exists. In such states, the kind of supervision exercised over state and private schools for special classes is necessarily inferior to that exercised in other states by state boards of public charities. There are other states in which no central head (properly so called) of "the educational system of the state" has been created by law. There is some reason to think that what some principals of schools for special classes really desire, is to escape effective supervision altogether.

We entirely agree with Mr. Anagnos, in his declaration that "institutions for the blind in the United States are neither asylums, nor retreats, nor homes, nor almshouses for a special class of defectives; they are boarding schools pure and simple, forming integral parts of the school system of the various states to which they belong and by which they are supported." But their supervision by state boards of public charity has no effect to make them other than what they are, nor to make the taxpayers who maintain them, or the parents who send their children to them, think that they are anything but what they are. Whatever misapprehension exists as to their character is due to causes of another sort; it is part of the popular ignorance as to the true sphere and necessary limitations of government, and it prevails most extensively among those who have never learned of the existence of a board of charities, nor, for that matter, of that of a board of education, either.

In the discussion of this question, Mr. Waite said: "Every year we are asked to participate in the conferences of the charity organizations, which shows that there is a misapprehension in regard to the character of our institutions and work." Dear Mr. Waite, this is a *non sequitur*. Did it never occur to you that possibly you were invited to attend these meetings, not in your accidental character as principal of a school for the blind, but in your essential character as a man and a citizen? Clergymen of all denominations are also invited to these conferences, but their acceptance of the invitation has never been construed as an admission on their part that membership in their several communions implies the pauperization of their parishes. Is there any reason why the principal of a school for the education of the blind

or the deaf should not take the same interest in the poor and the unfortunate and in the elevation of the degraded and the alleviation of suffering which is felt by other good men and women? The invitation sent you is not a reflection upon your work, but a personal compliment; you are asked because you are appreciated, and because your presence would be an inspiration and a help. A conference of charities is not a convention of those engaged in eleemosynary work; the misapprehension is your own. Even if it were, there are blind beggars, and there are impostors who pretend to be blind and are not. The information in your possession as to the blind would be of service, if imparted by you to those actually engaged in the relief of poverty. But the interest of the conference in the blind is not an eleemosynary interest; it is charitable in the true sense of sympathy, human brotherhood, desire to help and to be of use. Does it not seem a trifle absurd, that the offer of interest and help by persons whose official and social relations give it value should be scorned and treated as an impertinence, because the teachers of the blind and the deaf are unable to rise to the conception of the meaning of the word charity, but still cling to the exploded heresy that charity and almsgiving are identical? Very good; the interest is felt and will be manifested all the same.

When at last the question is asked, Who do most to produce and give currency to the impression that the education of the deaf and the blind is an eleemosynary work, it would seem that it is those principals who give public exhibitions of their pupils, in order to obtain contributions from the benevolent or appropriations from the legislature, much as a poor woman on the corner of two streets sits the livelong day on the pavement, holding a drugged baby in her arms, as a mute appeal to the sympathies of the public. When such sensational exhibitions of infirmity in the interest of these schools are abandoned, it will be in order to pass resolutions that no element of compassion for human weakness enters into the legislation which sustains them, and that they rely wholly for their support upon the doctrine which underlies the American public school system. There are even some oversensitive souls to whom the repetition of the Lord's prayer in the sign language, for the entertainment of an audience, always by a beautiful young girl, seems little short of a profanation of sacred things. But, as Rudyard Kipling says, That is another story.

The city of New York makes an annual appropriation in aid of the indigent blind, which is paid to them in money, on a given day, by the superintendent of the department of outdoor poor, at his office. The number of beneficiaries this year was nearly five hundred, each of whom received \$58 in gold and silver. The rule of the department is that it shall be paid to them in person, unless ill or bedridden; even escorts are excluded from the room in which payment is made. Drunkards are not aided, if the fact of their intemperance is known. Applicants must be "worthy and deserving, as well as needy; citizens or the children of citizens; and residents of the city for three years." They are examined by an oculist employed by the city, who must certify that they are unable to distinguish between daylight and dark. Their homes are also visited, to make sure that they are not seeking to impose upon the city. Yet the majority of them are beggars, and some of them are said to be skillful pickpockets.

## THE DEAF.

A LARGE percentage of the pupils of any institution for the deaf possess more or less hearing. Some time ago I made an examination of 261 pupils in the Indiana School for the Deaf, using for the purpose a phonograph with musical instrument records, cornet, piccolo, xylophone, and human voice records, spoken words, and song. Of the total number, 225 were marked as hearing more or less in one ear or the other or in both. The results in percentages were as follows:

More deaf in right ear, 37 per cent; male, 49; female, 51; pupils, 84.

More deaf in left ear, 47 per cent; male, 53; female, 47; pupils, 106.

Equally deaf in both ears, 16 per cent; male, 39; female, 61; pupils, 35.

Of the 225 who said that they could hear, the ability was but feeble in 72 per cent, being divided almost equally between the male and the female. Of the total number, 44 per cent were able to distinguish musical instruments, 26 per cent the human voice, and 15 per cent spoken words. Undoubtedly a large number of those who said they "could hear a little," and were so marked, were unable to perceive the difference between sensation or feeling and hearing. The fact remains, that a number who at first thought they could not hear, afterward, upon a repetition of the experiment, did hear. Of the entire number who could hear but feebly—80 boys and 83 girls—the number found to possess "considerable ability to hear" was 28 per cent—39 boys and 32 girls. Because of facts such as these we established our "oral-aural" department.—*Superintendent Johnson*, at the Indiana State Conference of Charities.

DR. GORDON, the new superintendent of the Illinois institution for the education of the deaf and dumb, suggests in a letter to the parents of pupils, that "every pupil coming back to school should have photographs, if possible, of father, mother, sisters, brothers, and near friends, with the names of the persons, their address and relation to the pupil distinctly upon the back. The photographs should be placed in an envelope with the pupil's name written on it, and packed in the pupil's trunk, to be handed to the superintendent for the use of teachers in talking to the pupils about their homes and friends."

## THE INSANE.

THE chronic insane of Wisconsin are placed in county asylums, which are really state institutions, though they are governed by the counties. We have now twenty-three of them, and I think there are two more in process of erection. They contain from 100 to 170 inmates each. The state institutions are hospitals. Patients remain in them until they are classed as chronic insane, and then they are discharged and sent to the county asylums. Thus we are able to provide for all the insane in the state. There is not an insane person in the poorhouses or jails of Wisconsin, and not one for whom provision is not made. The state pays each county \$1.50 per week for the maintenance of each inmate, and for each patient cared for in the state hospitals, the county to which he belongs pays \$1.50, and, in addition, the cost

to the state of his clothing. In many cases the counties derive revenue enough from the state to pay the running expenses of their asylums. No county can build an asylum without the permission of the state board of control. We allow them to be built just as fast as there is a prospect of their being needed, and the system affords room for unlimited expansion. The plans must, in every instance, be submitted to the board of control for its approval. These county asylums are under the supervisory control of the board, and we are required to visit them once in three months; in practice we visit them much oftener than that.—*Judge William P. Lyon*, at the Indiana State Conference of Charities.

AMONG other good things, Dr. George H. Rohe, superintendent of a Maryland hospital for the insane, said, in an address before the American Public Health Association: "I am convinced by observation and experience that the general or so-called congregate dining-room is a great advance over the old system of ward dining-rooms. The supervision and control of the food supply is much more thorough, and the odor of stale food does not pervade the wards. During the absence of the patients, the windows of the wards can be opened and the wards thoroughly flushed with fresh air. The necessary exposure of the patients, in passing from the wards to the dining-room and back again, is a sanitary feature not to be undervalued. In my opinion, connecting corridors can be dispensed with; they are no more necessary than are airing-courts, barred windows, and camisoles." Again: "Clouston, one of the recognized authorities upon insanity, considers phthisis one of the causes of mental derangement, and has written extensively upon the subject. I am convinced, however, that unprejudiced observation will show that the prevalence of tuberculosis in hospitals for the insane is due to the great facilities for infection and the lack of attention to means of restricting the same."

THE English commissioners in lunacy are of opinion that the apparent increase of lunacy in England is due (1) to greater accuracy of registration; (2) to extend views as to what constitutes insanity requiring confinement; (3) to the retention in workhouses of a diminished proportion of pauper lunatics; (4) to the four shillings grant, "a relief of local taxation, which in our opinion has largely contributed by its reactions to increase the burden of lunacy upon the public"; (5) to the increasing popularity of asylums; (6) to the increasing ratio of transfers from the unregistered to the registered class, with consequent reduction in the number of insane persons cared for at home; (7) to the increasing proportion admitted of old and broken-down cases; (8) to the density of population in towns and the decrease in home industries, making it less possible to retain the slighter cases of insanity at home; (9) to the increased use of asylums for the treatment of temporary attacks of alcoholic insanity; of this there is ample evidence; (10) to the opening of new asylums; (11) to the diminution in the number discharged, either as uncured or as cured, and also in the death-rate.

M<sup>R</sup>. AND M<sup>S</sup>. THEOPHILUS WALDMEIER are making a tour of the world for the purpose of collecting funds with which to establish an asylum for the insane at Beyrout, Syria. They are now in the United States.



CONNECTICUT will soon have a ward for the criminal insane, which is now in process of erection on the grounds of the state prison at Wethersfield.

#### THE FEEBLE-MINDED.

THOUGH no one will deny that drunkenness is the prolific parent of crime, disease, and poverty, it may perhaps be questioned whether idiocy in offspring is its direct nemesis in so large a percentage of cases as some would have us believe. American statistics, gathered fifty years ago, under conditions hardly favorable to scientific accuracy, are still quoted to the effect that nearly one-half of the parents of idiotic children are intemperate. According to the combined investigations of Drs. Shuttleworth and Beach, parental intemperance figures as a factor in no more than 16.38 per cent of their 2,380 cases, special care having been taken in the compilation of their statistics on the subject.—*The Hospital*.

#### CHILD-SAVING.

THE city of Baltimore has passed an ordinance creating a commission of five, to serve for six months, to devise a plan whereby the city can care directly for all indigent sick, waifs and orphans who may be thrown upon it for care and attention; also to devise a method of appropriating public funds in aid of hospitals and dispensaries. Under this ordinance Mayor Hooper has appointed Messrs. Jeffrey R. Brackett, Eugene Levering, Clarence H. Forrest, T. Foley Hiskey, and A. Warfield Monroe. Mr. Brackett is chairman, and Mr. Forrest secretary, of the commission. Baltimore now appropriates \$263,000 for charitable uses, exclusive of the appropriation for the support of Bayview, the city almshouse. It may be that the result of this ordinance will be the creation of a new city institution for the sick and for children. We trust that if an institution for children is decided to be a necessity, it will not be attached to a city hospital, but separated from all connection with it; and that, unless the race question stands in the way, the city will organize a system of placing children out, rather than condemn them to the slow, but sure, incapacitation for life and its duties involved in their permanent retention in an institution until of an age when they can no longer be retained, but must be thrown out to shift for themselves.

ALTHOUGH placing children out in good homes is the very best possible way to deal with dependent children, yet it is surrounded with danger on every side. The first essential of successful placing out is investigation of the home to which the child is to be sent. This investigation must be made by a responsible agent not a resident of the neighborhood, some one who comes from a distance. The second is judicious adaptation of the child to the home; a child who will do excellently well in one home will not do at all in another. The third is an arrangement by which both the child and the home shall be inspected frequently, until it is absolutely certain that the child is suited to the home, and the home fit for the child. The agent must have power to take any child, placed out, from the family to which it has been intrusted. It should not be allowed to stay one day after it is found to have been misplaced. A local advisory board will not supply the kind and amount of constant watchfulness which is demanded; its members are afraid

of offending their neighbors. Without inspection, in season and out of season, placing out children is a crime. It has been called "the new child slavery."—*Alexander Johnson.*

THE National Children's Home Society has been partially reorganized. Mr. Hoover, the former national superintendent, resigned, and for the time being that position is abolished. Mr. John Woodbridge remains as president, and Mr. A. O. Wright, of Wisconsin, is secretary, serving as such without compensation. The society is now merely a confederation of state auxiliary societies; and an auxiliary organization has been formed in Illinois, with which it is hoped to unite the Children's Aid Society, thus putting an end to the semi-scapdalous rivalry and strife which has characterized child-saving work in Chicago for so many years. A change of policy has also been agreed to, in virtue of which the society will undertake no new work in states where the work is already organized, and it may withdraw from a portion of the territory now covered, where the competition thus created is a disturbing factor in the general situation, and inimical to the highest efficiency in placing out destitute and neglected children.

#### CRIME AND CRIMINALS.

THE organization of proper statistical records of culprits in custody of the law is a question which attracts increasing attention from the governments of the world. These records properly include five groups of facts: those which relate (1) to the prisoner's bodily condition; (2) to his heredity; (3) to his habitual environment; (4) to the circumstances attending the crime of which he has been declared guilty; (5) to his conduct while in prison. Under the first head are included anthropological as well as medical observations; the fact of sex is a physiological fact. The notes under the second and third heads possess an interest sociological rather than individual; but the prisoner's personal history enters into the question of his habitual environment. His nationality, birthplace, and mother tongue constitute part of his inheritance; so do his congenital tendencies and predispositions (physical, mental and moral), which may be inferred from his family history, which should always be ascertained, so far as practicable, and made a matter of record. It is important to know whether his birth was legitimate or illegitimate. Under the third head, we may distinguish his personal history, which includes his education (including his knowledge of an avocation in life), his religious affiliations, his civil or marital condition, and his history as a parent, if married, from that of his surroundings (financial, industrial and social) in childhood and in later life, his movements and sojournings, his occupations, and the character and history of his collateral relatives, of various descriptions and degrees. Under the fourth head, inquiry should be made as to the motive of his crime, whether the offense charged was committed while in a state of intoxication, and the character of the regrets expressed by the prisoner, if any, in view of its commission. Finally, the record of his prison life should show what labor he has performed, what schooling he has received, what complaints have been made of his conduct, what punishment has been inflicted, and what progress he has made in the acquisition or regaining of the power of self-control. Much of what has here

been said relative to the records required in the case of prisoners, applies equally to institutions for the benefit of other special classes. There is no class of institutions which will not derive practical benefit from a knowledge of the methods pursued in institutions of a different class.

THE municipal authorities of Brooklyn, finding the lack of employment for prisoners, under the present iniquitous state constitution of New York, to be an intolerable nuisance, have determined to set those of them in Kings County who are under sentence of imprisonment for short terms only at work in the public parks. They will be an ornament to the park system, and the pleasure of the parks will be spoiled for such sensitive citizens as do not like the spectacle which their presence under guard will afford to visitors. But the interesting fact comes to light, in this connection, that the labor unions are just as bitterly opposed to this method of employing prisoners as to any other, on the ground that this work should have been reserved for "free" labor. All experts in the prison question knew this already, but the public did not. Nothing will satisfy the free labor cranks, short of compulsory idleness for all prisoners, and the people of New York and of the country are just beginning to find out what that really means. Truckling to this inhuman sentiment on the part of politicians in the state legislatures and constitutional conventions can be fairly characterized only as little short of criminal. It is criminal in the purely ethical sense of that word.

THE Ministry of Justice at Saint Petersburg has received a report from an official sent by it to inspect the French penal colony of New Caledonia, which presents that colony in a decidedly unfavorable light. According to Mr. Drill, the convicts transported are not selected with care; they are not properly classified; the number of keepers is inadequate, and their character and conduct brutal; the prisoners are treated with great injustice; in the penal establishments no effort is made for their reformation—there is no instruction given, and no books are supplied for their use; the dietary is insufficient for health, and the death-rate excessive; the convict colonists are given up to the grossest immorality and corrupt the free colonists; marriage in New Caledonia is but another name for prostitution. The governor of the colony declares that transportation, as a penalty for crime, is very expensive and produces no good results; it has neither a deterrent nor a correctional influence. The preservation even of external order necessitates perpetually augmented severity of discipline, and the Russian expert pronounces this costly French experiment a complete and humiliating failure.

THE cellular prison at Lisbon, in Portugal, is declared by M. Rivière, who has recently inspected it, to be a model institution of its class, rivaling in excellence those of Belgium, France, and Holland, and surpassing many of them in elegance and in the completeness of its appointments. It was opened in October, 1885. Since then it has received 1,872 convicts, of whom 37 have become insane, and there have been 15 suicides. Wine is freely served to the prisoners with their dinner. The government is erecting a hospital in connection with this prison, in which there will be a special ward for insane criminals.

IN 1895 a senatorial commission was appointed in Indiana, to correspond with the authorities of the different states then using convict labor on their highways, and to report at the next biennial session of the General Assembly, whether convicts can be successfully worked upon the public roads. The commission reported that such use of convict labor is impracticable, on account of the cost of guarding prisoners outside of prison walls, the expense of transportation, and the impossibility of requiring outdoor work in winter.

THE practice of detailing prisoners from Deer Island to perform labor at the pauper institutions on Long Island, in Boston harbor, has been abolished.

THE Spanish government will soon begin the erection of a new national prison for women in Madrid.

THE governor of Alabama has been granted power to parole prisoners, at his discretion.

#### MISCELLANEOUS.

THE Christian Social Union (England) has issued a manifesto in favor of what it calls "exclusive dealing." By this rather awkward expression is intended "the practice of purchasing goods only from tradesmen who observe the standard regulations for each trade." The manifesto is addressed to the members of the union and not to the general public, but is evidently designed to affect public opinion. The enforcement of laws and usages which govern, or ought to govern, the employment of labor can be secured in no other way than by the education of a sound public sentiment on the matters which affect injuriously the interests of working men. "The ultimate blame of the evils of sweating," for instance, "lies upon the general body of consumers." "In fact, people who simply buy goods in a shop for their own use are indirectly the employers of those who have made the articles, and therefore are largely responsible for the conditions under which they work. . . . All honorable tradesmen would readily adopt a standard of wages, hours, etc., to secure a decent living for their employes if they could trust the public to protect them from the unfair competition of less scrupulous rivals." The union recommends the publication of "white lists" of tradesmen who observe the standard regulations in each trade, believing that an increasing number of fair-minded people would prefer to deal with such firms or individuals if the fact that they treat their employes fairly were known. At Oxford and Birkenhead such lists have been published by the trades and labor councils. The influence of the union is exerted to secure, so far as practicable, the formulation by mutual consent of the employers and employed in various trades, of codes of rules, compliance with which will warrant the inclusion of tradesmen who accept and carry them out in good faith in the proposed "white lists." The high standing of the members of the union, among whom are counted the Bishops of Durham and Rochester, Canon Scott Holland, Canon Gore, and Professor Stanton of Cambridge University, lends weight to any suggestion which they may make, impracticable as at first sight it may appear; and this is the first occasion on which they have formally adopted, as a society, any precise course of public action. It seems

to us, however, that the chief value of the manifesto lies in the fact that it is a protest, founded in conscience against the evils of unrestricted competition in trade. Some enthusiasts, convinced that unlimited competition is wicked, when the effect upon its victims is taken into account, desire to see the experiment tried of its entire abolition by means of consolidation, the only logical alternative. It is to be noted, however, that they object just as strongly to private monopoly, apparently failing to recognize that the road to state socialism is by the way of private monopoly, and that the formation of each new syndicate or trust is a step on that road. But the common sense of the public at large shrinks from trying the experiment of state socialism, partly because it does not appear to be practicable, and partly because it does not seem to be, on the whole, promising of good results. It does seem, nevertheless, that a *via media* might be discovered, and that it must take the form of legal limitation of competition, when carried to the point of oppression of labor, as it evidently has been carried in the coal mining industries of the United States. When competition becomes unethical, it becomes at the same time uneconomic, and the public will in time find this out.

A CORRESPONDENT of the New York *Tribune* thus sums up the results of the Gothenburg system of liquor licensing in Sweden :

*First* : The public-houses have been reformed. In place of dirty and disorderly saloons in dark streets, there are clean, airy, and orderly eating-places where drink is sold. The old-time publican, whose profits depended upon the quantity of liquor sold, has disappeared. In his place is the salaried manager of the company, who has no motive either for cheating customers in the quality of the liquor, or for inducing them to drink more than they ought to. Drinking on credit and pawn tickets has been abolished. The hours for keeping public houses open have been shortened. While the saloon remains a drinking-place, the evil tendencies of the barroom have been minimized.

*Second* : The number of public-houses has been greatly reduced, and the quantity of spirits consumed has been materially diminished during thirty years. These results are remarkable, since the population of the city has nearly trebled during that period. There are now only eighteen public-houses, four eating-houses, and seventeen other licensed places where spirits can be sold. For a population of 110,000 these figures are remarkably low. There are only thirty-nine places where strong drink can be bought for immediate consumption, and there are only thirty shops, seven of which are controlled directly by the company, where spirits can be purchased in quantity for use elsewhere.

*Third* : Meals are supplied to the poorest classes at the lowest prices. In addition to the eighteen public-houses, where meals are served, there are four cheap eating-houses, where any applicant receives a bowl of soup and half a loaf of bread for less than a penny, and where for twopence a dinner of meat, vegetables and bread is provided. These meals are served for less than cost, and the loss is charged to the company's account. Five reading-rooms are maintained at the expense of the company, where non-alcoholic drinks alone are provided. Probably there is no other town

in Europe where the poor are enabled to obtain wholesome food at so low a cost.

*Fourth:* The liquor business has been converted into a source of revenue to the town. The licensing company is allowed to retain six per cent on its paid-up capital. The remaining net profits are available for public use. The state treasury receives three-tenths, the agricultural society one-tenth, and the town treasury six-tenths. The aggregate payments to the public authorities for a single year are about 726,000 kronas (a little over an English shilling) from the fixed rate for the licensing monopoly, and from the profits of the business—approximately over \$181,000. In Stockholm and other towns the same system prevails with some modifications in the public uses for which the profits are reserved. The amount received by the state treasury is redivided among the provincial agricultural societies in proportion to population.

AN electrical supply house in Kansas City has devised a novel way of catching rats, which possibly some large institutions infested with this plague may be able to imitate. The *St. Louis Globe-Democrat* says that in the electrician's cellar a large, square plate of iron is placed upon the floor, and above it another plate, not so large, separated from the other, at a distance of about an inch, by porcelain insulators. To each plate is attached a wire connected with a dynamo having a 1,000-volt alternating current. On the upper plate an attractive feast is spread, perfumed to suit a rat's cultivated taste. When the first victim steps upon the lower plate, there is, of course, no current; but no sooner does he touch the upper plate with his paws, than an electrical circuit is formed, his body suddenly contracts, and under the force of the shock he is shot into the air, when the other rats who are watching him, mistaking the meaning of his antics, and supposing that he is executing a dance of jubilation, hasten to join him. As they fall upon the floor, exhausted by the excess of their emotions, they are easily dispatched before they recover their senses.

THERE is but very little poverty, and absolutely no starvation, in Switzerland. Every Swiss is born a native of some one commune, and is in possession of papers to prove himself such. As long as he retains his health, he is able to earn enough by honest work to keep himself; but should he, through ill-health or old age, be unable to earn his own living, he considers it no disgrace to accept assistance from the commune that he helped to support during his prime, and the commune is bound to provide for his wants. If any one is found begging or destitute, he is arrested and his papers are examined; should they prove to be in order, he is kept for the night, fed, and next day conducted across the frontier of the canton in the direction of his native commune. It is the duty of the next canton to forward him through the next stage towards his destination. If a man is idle and will not work, the commune would rather pay his fare to some distant colony than keep him in the place.

THERE has been opened recently, near Doylestown, Pennsylvania, a national farm school, founded by Rev. Dr. Joseph Krauskopf, of Philadelphia, for the training of Jewish boys, especially in the practical knowledge of

agriculture. At the dedication ceremonies an address was delivered by Dr. Krauskopf, in which he quoted the following words spoken to him personally by Tolstoi, the Russian philanthropist and littérateur: "Let the Jew exchange the yardstick for the spade, the counter for the plow; let him become a tiller instead of a trader; let him draw with his own hand food from the soil, and lay it at mankind's feet, and he himself will do much toward solving the Jew question. They who despise him will honor him. In their sturdy frames and bronzed faces the world will recognize worthy descendants of an ancestry that once made the Holy Land to overflow with milk and honey."

If the newspapers continue to say "insolation" for sunstroke, Americans will in the course of time drop the use of the plain, old-fashioned word and substitute for it the technical term for this fatal malady. Everybody should know that the first thing to be done, in case of sunstroke, is to reduce the temperature of the body, especially of the brain, by applications of ice, if possible; and that immediate action is often indispensable, if the sufferer's life is to be saved. During the midsummer months, therefore, all emergency ambulances in cities should be equipped with a sufficient supply of cracked ice in boxes, and also with rubber skullcaps for applying it to the head. Chicago has this year for the first time adopted this plan, with satisfaction to the medical faculty and to the public; the result has been the preservation of some valuable lives which would otherwise have been sacrificed.

A TRAINED nurse, in a communication to the *Hospital*, says that she remembers one delightful ward in her training-school, in which the sister in charge used to insist on a silent hour from half-past two to half-past three daily. It was the male surgical ward, and the patients on first admission used to chafe somewhat at the rule of no conversation or newspaper reading during the hour, but gradually each patient came to appreciate this delicious lull in the busy hum of the ward. Patient after patient fell gradually under the soporific quiet of the time and went off into good comfortable sleeps, which frequently lasted long after the prescribed limit. A rare good humor prevailed, and the senior surgeon of the hospital was never tired of saying: "The patients here get on as if by magic. What spells of witchcraft do you weave to heal them so quickly?"

THE *Christian City* quotes the saying of the leader of the strikers in the trade of making "knee pants," as follows: "If the mother of every boy in New York would pay one cent more for each pair of knee pants she buys, and that one cent should go to the men and women who make them, the starvation wages of the 2,300 strikers would be doubled." Not unless they are now receiving only one cent a pair. But there can be no doubt that decent and honest people would prefer to pay more for articles purchased by them, which are manufactured at starvation wages, if they could be sure that the extra cost would go to the workers and not stick to the fingers of the middlemen in trade. This is certainly true in the case of the striking miners of bituminous coal.

THE state institutions at Howard, Rhode Island, have been reorganized. The title of superintendent of state institutions is changed to that of super-



intendent of the state farm, state workhouse and house of correction, and almshouse. The state asylum for the insane has been set off as an independent institution, and will hereafter be known as the state hospital for the insane, having its own superintendent, who will be directly and solely responsible to the board of state charities and correction for its management. The state prison and Providence county jail have not been under the general oversight of the superintendent of state institutions for a number of years past.

THE city of New York has a "recreation pier," at the foot of East Third street, which was formally opened by the mayor in June. This pier was presented by the dock board to the city, and "dedicated to the comfort and happiness of the inhabitants of this great city." This action was taken under a state law which provides that such piers as the department of docks may deem necessary may be set apart for the free use of the people of New York, the lower floor, on a level with the street, to be reserved for the reception of merchandise, and the upper story to be used as a pleasure resort.

A CALIFORNIA tramp, having asked for breakfast at the door of a well-to-do farmer, was told that if he would saw a certain quantity of wood he should have hot biscuits and coffee for two. He disappeared behind a barn, but when the farmer's wife went to see what progress he was making, he was vanishing in the distance, having left behind him a paper pinned to the sawbuck, upon which he had written these words: "Just tell them that you saw me, but you did not see me saw."

THE Baron de Hirsch colony at Woodbine, New Jersey, has made for itself an excellent record. Remunerative employment has been furnished to all colonists, there has been no reduction of wages, and the debt has been reduced. When colonists have acquired the title to a bit of land, the owner can secure a loan from the managers of the Hirsch fund to the extent of sixty per cent of their valuation of the building erected upon it, at the rate of five per cent per annum.

THE Massachusetts state census shows that eighty-eight per cent of the population of the commonwealth reside in homes; eight per cent in hotels, boarding and lodging-houses; a little more than one per cent in institutions, and a little less than three per cent in families, in some subordinate position. The percentage of women in homes is the same as ten years ago; but that of men in homes has declined slightly, from 88.18 in 1885 to 86.69 in 1895.

THE Provident Loan Society, of New York, has declared a dividend of three per cent interest on its capital, payable out of the earnings for the past six months. The capital now amounts to \$200,000. The number of persons assisted in a little over three years is 81,000, the average size of the loans made has been \$18, and the enterprise has proved self-sustaining. Branch offices are now to be opened and the business of the society extended.

MR. F. HERBERT STEAD, of Browning Hall, and Mr. Percy Alden, of Mansfield House, London, England, both leaders in the "settlement" movement,

have recently declared with emphasis that "positive religion is a help, rather than a hindrance, in social work;" and that "there is not, and need not be, any positive divorce between positive Christianity and methods for reaching the outcast and laboring classes."—*Evangelical Churchman*.

THE first national convention of the Florence Crittenton Mission assembled, July 13, at Mountain Lake Park, in Maryland. Delegates were present from fifty Crittenton homes, besides a large number of rescue workers (and those interested in their work) from all parts of the United States. As a memorial of this conference it is proposed to raise funds with which to establish a Florence Crittenton home in Japan.

TWO WORKING men in Philadelphia, grimy with toil, went into the building owned by an institutional church, where they were made welcome, invited to lunch, given a free bath, and agreeably entertained as long as they chose to remain. One said to the other, in a whisper, "Mike, don't it bate the devil?" "Whisht," replied his friend, "that was the intintion."

MR. F. B. SANBORN thinks that the aggregate number of paupers and poor children fully supported in New England at the present time exceeds 25,000, not reckoning the insane and idiotic; while he estimates the number of poor persons in receipt of temporary aid in the six New England states, during the past year, at 80,000.

A CENSUS of Christian charities in Japan shows that, besides schools of various sorts, there are maintained in that kingdom—presumably by foreign contributions—ten orphan asylums with 664 inmates, thirteen homes for various classes with 235 inmates, and fifteen hospitals and dispensaries.

THE *Tensas Gazette* says that, instead of making appropriations for charity rations to the sufferers from the periodical floods on the lower Mississippi, it would be better for Congress to provide work on the levees for the farmers and laborers whose homes and properties are ruined by the overflow.

SOME of the leading colored women of Lynchburg, Virginia, have established a home for aged and destitute colored women, called the Dorchester Home, for Dorchester, Massachusetts, because the first contribution in aid of the enterprise was made by friends in Dorchester.

THE Indiana Board of State Charities has a card catalogue of all inmates of the state hospitals for the insane and of the county poor asylums and children's homes. It contains the personal histories of several thousand individuals.

IN Shoreditch, England, under the direction of Lord Kelvin, twenty thousand tons of refuse are burned annually, thus generating the power required to operate an electric light plant, which lights a city of 200,000 inhabitants.

A CONSIDERABLE number of persons in Chicago is employed in the trade of cracking pecan nuts; they are chiefly Italians. The reason why the meat comes out whole, is that the nuts are soaked in water over night.

THE city of Belfast is to have a magnificent new hospital, erected in commemoration of the Queen's Jubilee, and to be known as the Royal Victoria Hospital.

DR. NANSEN told an interviewer that he took no intoxicating liquors with him in his recent Arctic expedition.

THE American Public Health Association will meet at the Hotel Waltham, Philadelphia, October 26 to 29.

STATE conferences of charities now exist in all the north central states except Iowa and the Dakotas.

#### PERSONAL.

MISS JULIET CORSON, "the mother of cookery," as she has been not inappropriately called, died June 18. A native of Roxbury, Massachusetts, a writer for the magazines, and in the latter part of her useful life the editor of the *Household Monthly*, she did much to disseminate a practical knowledge of dietetics and the culinary art among all classes of people in the United States, both by her cooking schools and by her books. During the great strike of 1877 she circulated, at her own expense, 50,000 copies of "Fifteen Cent Dinners." She earned much money, but spent so much in charity, that she died in poverty. She was greatly interested in the work of charity organization, and contributed to the "Handbook for Friendly Visitors," published by the Charity Organization of New York, a chapter on "Domestic Economy," covering instructions as to the selection, preparation, and comparative digestibility of foods. She was a prominent exhibitor at the World's Fair in Chicago, where she was awarded a medal.

HELEN KELLER successfully passed all the Harvard examinations that she cared to take, including English, French, German, advanced German, Latin, and the history of Greece and Rome. The most severe of these examinations was that in advanced German. She passed in all of them, and in some of them she was awarded honors. She was attended at this examination by her friend and tutor, Dr. Arthur Gilman; but Miss Sullivan was, by her special request, not present.

MAJOR HENRY OLIVER, formerly connected with Girard College, the Philadelphia House of Correction, and the Cincinnati House of Refuge, has been appointed assistant superintendent of the Whittier School in California.

MR. HENRY C. BURDETT, of London, editor of the *Hospital*, has been made a Knight Companion of the Bath, as a testimonial of the Queen's appreciation of his services in connection with the Diamond Jubilee.

DR. C. P. WORCESTER has resigned his position as trustee of the Lyman School for Boys, in Massachusetts, and is succeeded by Dr. Edmund C. Sanford, professor of psychology in Clark University.

DR. WILLIAM C. WEY, president of the board of management of the Elmira Reformatory, and a member of the board for twenty-one years, covering its entire history, died Wednesday, July 30.

DR. GEORGE F. KEENE has been appointed superintendent of the Rhode Island Hospital for the Insane.

